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ABSTRACT

The conference had papers and discussion on the following topics: Section 1: Community Continuing Education (Adult, Continuing, and Community Education: The Shape and Promise of the Field; Community Continuing Education: An Alternative Resource); Section II: Community Services: The Community College Approach: A Symposium (Community Renewal College; A Time to Whimper; Effecting True Community Services); Section III: Community School Approach to Community Education; Section IV: The Extended University Concept; Section V: Community Development Concept (The Community Development Concept as an Alternative Approach to Responsibility for Continuing Education); Section VI: International Perspectives on Community Education; and Section VII: Conference Summaries by Session Chairmen. With the exception of the last section, each section's paper or papers is followed by panel discussion. (Author/SGM)

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National Conference on Community Continuing Education: Alternative Approaches to Responsibility

A Report of a Conference sponsored by the UCLA Community College Leadership Program, National Council on Community Services and the American Association of Community and Junior Colleges

July 16–17, 1973

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Edited by
Frederick C. Kintzer

Occasional Report No. 19

Community College Leadership Program
Graduate School of Education
University of California, Los Angeles

February 1974

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FOREWORD

The theme for the 1973 National Conference, "Community Continuing Education: Alternative Approaches to Responsibility," was selected in recognition of increasing pressure on a national scale to extend opportunities for higher education. While substantial efforts to serve a broader community clientele were noted in some colleges and universities, programs related specifically to community problem solving were indeed difficult to find. Although post-secondary institutions are modifying existing programs and attempting to expand into other nontraditional areas of service, progress is slow and exceedingly difficult.

The situation as directly related to the adult population was clarified and several issues identified by the American Council on Education Committee on Higher Adult Education in an analysis of twelve issues and a series of recommendations relevant to the adult student.

> Higher adult education is only beginning to understand its present accomplishments and the scope of its future role. As nontraditional opportunities for post-secondary education multiply, questions about the learning process, quality of programs, costs, and a variety of other matters will become increasingly pressing.[1]
>
> Solutions to questions, the Committee warned, "will require the disciplined acquisition and codification of research findings. . . ."[2]

At the same time, higher education is asked to provide leadership in solving community problems. The results of recent research pertaining to community service and continuing education programs in California were encouraging. The report, an evaluation of Title I projects in California Higher Education Institutions prepared for the California Coordinating Council for Higher Education, indicated that "higher education resources can be made relevant to the education needs of community problem solvers." The authors further found that, because of Title I, "community problems have been solved with catalytic effect in ways and to an extent otherwise not possible."[3]

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[1] Committee on Higher Adult Education, "Higher Education and the Adult Student," Washington, D.C.: American Council on Education, October 25, 1972, p. 4.

[2] *Ibid.*, p. 4.

[3] James A. Farmer, Jr., Paul H. Sheats, and J. David Deshler, *Developing Community Service and Continuing Education Programs in California Higher Education Institutions*. Sacramento: California Coordinating Council for Higher Education, May 1972, p. 27.

Examples of such efforts described by Conference participants will be found in the text of this report:

(1) The Educational-Cultural Center being developed by the City of San Diego's Model Cities organization that will offer adults a wide spectrum of formal and informal learning experiences (reported by Judson P. Bradshaw, President, National Association for Public, Continuing, and Adult Education).

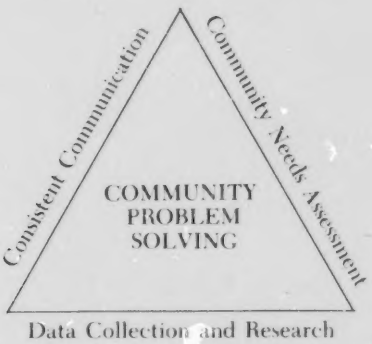
(2) A plan for a "Community Renewal College," which places highest priority on enriching the lives of all its constituents (described by Ervin L. Harlacher, Chancellor, Metropolitan Junior College District, Kansas City, Missouri).

(3) The concept of a "College of the Whole Earth," which merges a portion of the college's instructional effort with community service by exposing students to community problems (proposed by Martin J. Cohen and described by Arthur M. Cohen, Associate Professor of Higher Education, UCLA).

(4) A plan for a "Tenth Dimension" College for the Los Angeles Community College District (as distinct from a tenth campus) that would offer nontraditional programs including programs associated with an external degree (described by Leslie Koltai, Chancellor).

Readers will also be interested in international developments presented in some detail in J. R. Kidd's paper, i.e., the "Mobral Plan" (a comprehensive program of mass educational opportunities in Brazil), the "Open University" idea, *Tellekolleg* in Bavaria, the Iranian "Army of Knowledge," the Israeli "Women's Corp," and community education in the Canadian Arctic.

Prior to the announcement of plans for the national conference, the Advisory Council of the UCLA Community College Leadership Program held a one-day meeting on "Continuing Education and the Community College." Presidents of 35 community colleges examined their institution's potential for applying resources to community problem solving. One president depicted the community functions of his college as a triangular relationship:



Participants divided themselves into sub-groups to discuss various policy questions regarding community service functions of the community college, and reviewed methods of extending its involvement in the community. The council gave general support to the plan, and decided to base the 1973 Summer Conference on Community Continuing Education on it.

The format for the conference was first used in a new seminar offered in the spring quarter in the Higher Education Program, UCLA Graduate School of Education.* A full session was devoted to each of four approaches to community service and development in post-secondary education:

a. The Community College Approach to Community Services
b. The Community School Approach
c. The Extended University Concept
d. Community Development as an Approach to Community Education.

Students assumed protagonist and antagonist roles. Reactions, prepared in advance, led to spirited discussions with visiting specialists.

To this outline, the conference planners added a fifth approach, "International Perspectives on Community Education," to complete the two-day event. Panel members reacted to speakers in five of the seven sessions. Papers were circulated in advance to panelists, selected from fields other than those the session emphasized. Their presentations, prepared in advance, encouraged comments and questions from the floor. The sixth session on "International Perspectives" featured an address by J. R. Kidd, Secretary-General, International Council for Adult Education and Professor of Comparative Studies, the Ontario Institute for Studies in Education. Conference speakers summarized their views during the seventh and final session. Considerable attention was given in the preparation of this Occasional Report to the prepared statements of the panelists and the spontaneous comments of other participants.

The purposes of this national conference were threefold: (1) to broaden understanding of the alternatives to community continuing education, (2) to provide an open arena for full exchange, and (3) to encourage follow-up action.

Two overview papers set the tone of the conference. Howard Y. McClusky concentrated on developments in pubic educational systems, and James E. Deitz emphasized the role of private education in meeting the community demands.

Professor McClusky's description of the generic task of education served as a unifying force and a goal for the entire conference:

> . . . that of assisting, within the limits of personal and environmental constraints, *all people of all ages to claim their right (1) to know, (2) to learn, (3) to understand,*

* Taught jointly by Paul H. Sheats and Frederick C. Kintzer.

(*4*) *to participate and* (*5*) *to develop.* Obviously [he concluded] this massive order is too great for any single agency to accomplish alone, and is capable of achievement only by all agencies with an educational potential working together in a *systematically* educative relationship.[4]

Dr. Deitz called for a partnership between public and private education. "We should capitalize on the tested, productive and now ready, willing, and able resources of private enterprise to assist and become a working partner in the great task of educating this generation." He indicated that private enterprise management systems and organizational structures could provide "clearer identification of responsibility and added accountability."[5]

The Conference Planning Committee, Frederick C. Kintzer, Paul H. Sheats, and Dennis R. W. Wing, are indebted to the many people who contributed papers, chaired sessions, and served as panel reactors. The committee wishes to extend a word of appreciation to the organizations sponsoring the conference (the Advisory Council for the UCLA Community College Leadership Program and the National Council on Community Services of the American Association of Community and Junior Colleges), to Jossey-Bass, Inc. for providing a book display, and to the ERIC Clearinghouse for Junior Colleges for furnishing materials. Special thanks are due Mae Seidner and Ralph Nair for recording and transcript work and to Hazel Horn for editorial services.

Frederick C. Kintzer

[4] See Section I, first paper, of this Report.
[5] See Section I, second paper, of this Report.

SECTION I
Community Continuing Education

HOWARD Y. McCLUSKY

ADULT, CONTINUING, AND COMMUNITY EDUCATION:

THE SHAPE AND PROMISE OF THE FIELD

I propose that the generic task of the educational enterprise is assisting, within the limits of personal and environmental constraints, *all people of all ages to claim their right* (*1*) *to know,* (*2*) *to learn,* (*3*) *to understand,* (*4*) *to participate, and* (*5*) *to develop.* This general statement of goals is a background for a more specialized treatment of Adult, Continuing, and Community Education (hereafter called ACCE) as means. Obviously this massive order is too great for any single agency to accomplish alone, and is capable of achievement only by all agencies with an educational potential working together in a *systematically* educational relationship.

To provide perspective for the later portions of the report, I shall define my terminology. Although not used in the following text, the term "Education permanente" refers to life-long learning with a built-in, cradle-to-grave design for integrating the successive developmental stages of education into a programmed whole. This is accomplished by a "spiral curriculum," i.e., by recycling and articulating substantive material at ever-increasing levels of complexity and relevance. More familiar in Europe than in the United States, this concept is an inclusive background for the terms I shall describe. "Continuing education" can be thought of as life-long in character but, in practice, it deals with intermediate and later years of learning, especially the *continuation* of learning, not the teaching of illiterate adults. By implication, it does not necessarily differ in style, content, or purpose from stage to stage and does not stress the articulation of successive stages of learning as does "Education permanente." "Adult education," while still a comprehensive domain, is more contained. It refers to that portion of "Education permanente" and "Continuing education" where the adult is the client and in which educational programs are deliberately oriented to the adult life. "Community education" I shall simply call education, by, for, and of the community. The words "adult," "continuing," and "community" suggest the key points of our discussion. So much for background.

To anyone conversant with current and emerging trends in the broad field of the teaching-learning process and with its many institutional and program formats, it is becoming increasingly evident that adult and continuing education is already becoming one of the most dynamic and significant aspects of the larger educational scene and, when viewed in its community dimension, it holds enormous promise for the well-being of the individual and his environment.

To be realistic, I am aware that in practice ACCE is still a relatively marginal operation and has only recently begun to reach its destined favorable position. In spite of growing pressures to engage in programs of adult basic education and high school completion (G.E.D.), ACCE is still the neglected stepchild of established K-12 institutions, and in spite of a demonstrably growing clientele of part-time adult students it is too often compelled to pay most, if not all, of its way in programs of university extension. As for the private sector of both secondary and higher education, programs for the adult portion of the community are rare or non-existent. An exception to the preceding picture is the community college (a point to which I will return later on). But even here practice and policy vary widely, and only recently has the adult and community dimension been emphasized. Wherever it exists, it is still compelled to take an aggressive stance just to maintain parity with the established transfer program designed for college-age youth.

But the tide is turning. It is turning because, while the practice of ACCE is marginal, its function is becoming central. The traditionalist may fight a rearguard defense by grudgingly giving ACCE only limited acceptance, but he can no longer ignore the urgent need for the continuing education of adults—of all ages and all levels of competence. Support for this statement is based on solid, empirical factors, which have only begun to make their impact on the educational scene.

In the first place, we are rapidly entering a period when the adult will have more non-work time. To quote an article in the August 20, 1973 issue of *U.S. News and World Report:*

> More and more companies in the United States and Canada are tinkering with the conventional five-day, 40-hour workweek.
>
> Some are trying longer shifts on fewer days. Others are cutting total working hours in the week, often without reducing pay. Still others are opting for flexible work schedules that give employees more say-so on starting and quitting times.
>
> It is all part of an innovative trend in work patterns that started on a small scale a few years ago and now is gaining momentum. . . .
>
> The most common variation of the workweek being tried in the U.S. is four 10-hour days. Other combinations range from three 12-hour days to a 4½ day week that includes four 9-hour days and one 4-hour day (13).

It is too early to assess the effects of this flexible work schedule, but it will clearly lead to more options in non-work activities. For instance, from

85 to 90 percent of employers retained the four-day, 10-hour week once it was adopted.

Another category of data points to an increase in non-work time, namely, earlier retirement. Many people are electing to retire before age 65, and many firms are making earlier retirement an increasingly attractive option. Already retirement in the late forties and early fifties is common practice in the military. Similarly, the policy of "30 and out" proposed by the UAW would result in the retirement of automobile workers at about age 50. This trend takes on added significance when we recall that people in the later years are living longer and with greater vitality than formerly, vitality much greater than any required by shuffleboard and the rocking chair.

It would be naive to assume that the non-work time will be devoted to educational pursuits, that as soon as the young and middle-aged adult finishes his four-day week, and as soon as the retiree leaves his job, he will automatically storm the classrooms of high schools, colleges, and universities, throng the stacks of libraries, crowd the corridors of museums and art galleries, or become unglued from the TV tube, bypassing the ball park, race track, beer tavern, cocktail lounge, country club, or fishing stream on the way.

We are safe, however, in predicting that a substantial proportion of this new-won time will be devoted to instructional activities, especially when they are effectively related to the basic interests of adults and adapted to their needs for occupational advancement and/or survival.

We are also safe in predicting an expanding clientele for ACCE because the people who participate in continuing education are an increasing proportion of our adult population. This statement is based on one of the best established findings of recent research, namely, that education begets education.

Let us look at some data. In World War I, the median level of schooling attained by U.S. troops was the eighth grade; by World War II, it had risen to the tenth grade. Next, according to Table I, by 1950 and 1960 there had been substantial increases in the years of schooling attained by adults 25 years of age and over and, in both years, young adults had received much more schooling than older adults, e.g., in 1960 it was 12.3 years for the 25-34 age range, in contrast with 8.2 years for ages 65 and over. Since 1960, attendance at two-year community colleges and universities offering the four-year A.B. and B.S. degrees has expanded enormously, so much so that the United States is well on its way to providing some form of post-secondary schooling to most young people of college age. What this means for ACCE may be seen in Table II.

In interpreting Table II, remember that the data were collected in 1961-62, which accounts for the low range of income reported. On the other hand, the data clearly indicate that neither occupational level (i.e. blue vs white collar) nor income (i.e. $4,000 and under or $7,000 and over), but level of

schooling, is directly related to the rate of participation in continuing education. For instance, a person with a high school education and an income of $4,000 or less is about three times more likely to take part in continuing education than one with the same income and an eighth grade education. He is about 5 times more likely to take part if he has had a college education, e.g., compare 7, 20, and 37 for grade, and high school and college respectively. To repeat: *education begets education.*

Table I

MEDIAN YEARS OF SCHOOLING

Age range	1960 census	1950 census
25–34	12.3	
35–44	12.1	10.2
45–54	10.3	8.8
55–64	8.7	8.4
65 and over	8.2	

(8)

Table II

RATES OF PARTICIPATION IN CONTINUING EDUCATION BY EDUCATION, OCCUPATION, AND FAMILY INCOME

	Grade School			*High School*			*College*		
	Under $4,000	$4,000 6,999	$7,000 over	Under $4,000	$4,000 6,999	$7,000 over	Under $4,000	$4,000 6,999	$7,000 over
Blue collar	7	8	11	20	21	23	37	40	37
White collar	9	11	14	22	21	29	37	45	43

(4)

Such then is the empirical support for the above statement that the kind of person most likely to seek opportunities for continuing education is becoming a larger proportion of our population and will become a growing market for this kind of instructional service.

The decisive factor generating a demand for ACCE, however, is change. Change in recent years has been accelerating so rapidly and has become so profound and pervasive that all aspects of life are being subjected to continuous transformation.

First let us take a look at the historical rate of change. It is estimated that the first 25,000 years in the chronicles of mankind were absorbed in agriculture. It is further estimated that 200 years passed from the beginning of the mechanical period to the release of nuclear energy. Fifteen years elapsed from the release of nuclear energy at the University of Chicago (1942) to the orbiting of Sputnik (1957). Thereafter, only 12 years of space exploration were required to place a man on the moon (July 1969). A decisive factor in the accelerating rate of change has been the increasing reduction of the time span between the discovery of new processes and their application. Beginning about 1720, the span between discovery and application of photography was 112 years; in the early 1800s, the span was 56 years for telephone, and 65 years for the electric motor. However, since 1920, it was only 15 years for radar, 12 years for television, six years for the atomic bomb, three years for the transistor, and two years for the solar battery (10).

Second, as for the degree of change, in medicine we are now able to replace vital organs of the body by surgery. In genetics we are on the threshold of the control of heredity. In space exploration, after the moon, we are envisioning a trip to Mars. In fuel supply, we are testing everything from solar to nuclear energy. In the international realm, the bi-polar confrontation of the U.S.A. and the U.S.S.R. has given way to a realignment of international power. In the domain of values, the mingling of Eastern and Western cultures is yielding fresh perspectives on destiny and the meaning of life.

Third, concerning pervasiveness, everything, everywhere is potentially subject to change. Obviously this is more characteristic of some things and some locations than others, but today, with the possibility and often the practice of instant communication, the events of the most remote village of a nation can produce reverberations in the rest of the world and, to use an example from the field of agriculture, a change in the production of rice in South East Asia and of wheat in Kansas and Saskatchewan can affect the food supply of families on the opposite side of the earth.

It is not surprising therefore that Toffler's *Future Shock* has attracted such widespread attention, for even the man on the street is beginning to sense the unsettling rate at which the future is invading the present (12).

It is now clear that we cannot cope with overpowering, massive change by a simplistic and uncritical (the accent here is on "uncritical") application of what we have learned in the past, nor can we cope with change by resorting to a strategy of trial-and-error improvisation. Our only hope lies in realizing that continuous change requires continuous education. This is true of the individual, of the community, and of the society at large.

More specifically, what has the preceding argument to do with the realm of ACCE? It is my contention that the institutional and operational response to the forces generated by increasing non-work time, increasingly higher levels of formal education, and massive change is already undermining some

of the cherished beliefs that have long guided the practice of education—so much so that what were once unexamined beliefs have now become unacceptable myths.

First is the myth that childhood and youth are the times for learning but not work, while adulthood is the time for work but not learning. Note how deeply the first part of this statement is rooted in our thinking. For instance, the major source of identity of a person between age five and 18 (i.e., K-12) is the grade-position he occupies in school. Thus he is a first-grader, a seventh-grader, a high school junior, or a dropout. Similarly in the post-high school years he is a freshman, a sophomore, or the like. These labels not only describe a position, but also define a role, namely, the role of learning, i.e., "going to school." After leaving school and going to work, by implication learning is abandoned; it is no longer regarded as part of expected and customary adult behavior. This myth is now being thoroughly exploded, for, especially in the case of teen-age youth, we have rediscovered the educative value of work and, in the case of the working adult, we see on-the-job and in-service training, refresher courses, the "blue-collar sabbatical," released time (with pay) for study, etc. as evidence of the growing symbiotic relationship between work and learning. In fact, in a growing number of occupations (and even more so as the emphasis on career development gains momentum), if a person does not learn as he works, he will soon be replaced by one who does.

A second myth already well on its way to rejection is the belief that one can learn enough in eight, 12, or 16 years and in the years of postgraduate and professional instruction to last a lifetime. To use the analogy of a bank account, one can acquire enough interest from the instructional capital accumulated in these successive years of study to meet all the exigencies and exploit all the opportunities that will arise in the course of the adult years. This belief is still more widespread, perhaps by default if not by conviction, than we are often willing to admit, but that it is hopelessly obsolete is clear from only a superficial acquaintance with the realities of education. To start with those at the lower end of the schooling continuum, we see that an eighth-grade reading ability is no longer sufficient to master reading material that is becoming increasingly complex and technical. At the other end of the continuum, the more advanced one's expertise, the more important it becomes for him to keep on top of his specialty by continuous study. To cite a single example, the case of engineering, it is estimated that half of what an engineer needs to know today was discovered in the last ten years, and half of what he will need to know ten years from now is not yet known. It is not surprising therefore that continuing education in the professions is one of the most thoroughly established parts of higher education. In brief, the explosion of knowledge is so rapid and comprehensive that we can no longer regard the achievement of a terminal twelfth, fourteenth, or sixteenth grade as sufficient intellectual investment for a lifetime, but rather as prepara-

tion, i.e., "prep school," for intermittent or recurrent, if not continuous, life-long learning. The dean of a prestigious medical school recently greeted his incoming freshman class with: "Welcome, young men and ladies, not only to four years of laboratory and clinical study for the M.D. degree, but welcome also to forty additional years of continuing postgraduate education."

A third myth, once and often still, a formidable restraint to continuing education, is the belief that childhood and youth are the *best* times for learning and, by implication, that "you can't teach an old dog new tricks."

We cannot blame traditional folklore solely for the presence and even persistence of this myth, for anyone conversant with the professional literature of child growth and development will be reminded of charts of most developmental dimensions showing an initial sharp rise giving way to a decelerating curve, flattening to a plateau, and ending in an eventual decline. The shape of this change with the years, especially characteristic of the physiological dimensions, is somewhat true of measured scholastic achievement, and has to some extent prevailed as a picture of the change in mental ability. Even today, some standard references report that intelligence peaks in the middle or late twenties and gradually declines thereafter. This has been essentially the position of Thorndike et al., Jones and Conrad and, until recently, Wechsler, and it has been confirmed by implication by Lehman's studies of scientific achievement (11), (5), (9), (7).

Here again this position can no longer withstand the verdict of both experience and recent research. In the academic sphere, support for the rise-and-decline picture was derived largely from studies based on cross-sectional data, but more recent research, based on longitudinal data, and on a more sophisticated combination of the two, has clearly contradicted the picture. In fact, some very recent studies report a substantial *increase in I.Q. until the late forties* (6)!

In brief, the prevailing trend of empirical research shows that a person in the adult years can learn as well as or even better than during childhood and youth and, if we accept the Horn theory of crystallized intelligence (3), and allow for the damaging impact of physiological aging, it is possible to argue (other things being equal) that the experience of age can be an advantage not possessed by a younger person. This squares with what many adult educators have discovered about "late bloomers," and we can now say that one can not only teach an old dog new tricks, but also that there are some tricks that an old dog can learn better.

Let us turn more explicitly to the community component of our discussion.

We have seen a disposition in some quarters to regard the concept of the community, at least in its earlier and simpler connotations, as inapplicable to our present complex society. As an example, much of the early work in community development took place in rural-based small towns or small cities, localities that were non-satellite and non-metropolitan in character. The Odgens in Virginia; Poston and Melby in Montana; later Poston in the

State of Washington, and even later in Southern Illinois; the Biddles in Indiana; and this writer's association with the community council movement in Michigan, all illustrate this point. Recent years have given rise to vast sprawling metropolitan areas obliterating former boundaries, where the distance between residence (suburbia) and work (the central city) is increasing, and the familiar landmarks of community delineation are becoming more difficult to see.

This trend from the small, rural-based, and clearly identified town to the large, intra-related, amorphous metropolitan region has been one reason sociologists, the academicians who above all would be expected to give the community substantial visibility in their professional agenda, have largely by-passed the community as an object of systematic inquiry. They give high priority to issues of social organization, social structure, demography, etc. but little attention to the community as such.

On the other hand and in spite of the confusing and changing character of what we mean by the word, the community is still with us as an idea, a hope, and a practicality—in some respects more powerfully so than ever before.

For instance, in academia, we find that psychologists and psychiatrists have discovered the community as a way of understanding and dealing with the problems that are becoming increasingly their prime professional concerns. Recently even the field of medicine is viewing the community as an instrument for its programs of rehabilitation, and such diverse problems as drug control, alcoholism, race relations, law enforcement, employment, housing, child care, family welfare, education, service to senior ("seasoned") citizens, etc. are more and more being approached via the community dimension.

We can identify at least five reasons we must reckon with the community as a viable instrument of human adjustment for the foreseeable future.

First, it is at the community level, the point of "locality relevance," that most problems have their greatest impact on the individual, for here the cutting edge of change is more acutely felt, and an individual finds the setting wherein he achieves the largest measure of his personal fulfillment.

Second, it is at the community level that most people have the best opportunity to participate in the control of their life conditions, because of their closeness to the point of the problem's impact.

Third, it is at the community level that participation is most feasible and has more direct and demonstrably related outcomes. It is here that participation probably registers the largest return per unit of time and energy invested for those concerned.

Fourth, the community will remain with us because of the increasingly widespread aspiration for totality (community) of opportunity.

And fifth, the community will be with us because of the deep-seated and universal need of the human spirit for a sense or experience of community and a need for the community as a place and a function. The achievement

of this experience can and often does transcend local boundaries, but a significant part of the sense of community will always be realized where most of a person's day-to-day living takes place.

In brief, then, in the reality to which the world community refers we are dealing with a fact and a force of great significance and power.

What, more specifically, does the community dimension mean for the practice of education?

Among other things, it means the community or commonality of opportunity to engage in instructional pursuits. For instance, it proposes that education should be a feasible option, whatever their level of competence, *for all people of all ages* who have a desire or a need to learn, whatever that learning may be. I refer to an inclusiveness of clientele that we are only beginning to comprehend. I mean the disadvantaged, the rejects, the outsiders, as well as the better educated, the "command élites," and those in the mainstream of opportunity. I also refer to any degree of instruction from learning to upholster furniture and learning to read instructions on a can of cleaning fluid to the mastery of a foreign language and the formulation of computer programs.

When we open the doors without reservation to educational opportunity, we soon discover the amazing diversity and scope of human aspiration and capability, and the equally amazing response when the community is convinced that the open door is authentic.

Illustrating the preceding point is the response of persons heretofore abandoned in custodial institutions, such as prisons, mental hospitals, and convalescent homes. Also confirming the point is our growing discovery of the rehabilitative power of education for the handicapped and retarded, and the therapeutic value of appropriate forms of education for the mentally disturbed, neurotic, and addicted. If community means *allness*, education must become available at all levels and categories of instruction for the full range of persons living in the community.

Next let us examine what the word "community" does to the idea of continuation or the time dimension in education. Our answer will include areas of both acquisition of learning and problem solving. First, acquisition of learning.

We customarily think of the community as contemporary in character. Whatever else it is, it is here and now and engulfs us on all sides with its immediacy. There is nothing surprising about this, since such contemporaneity conforms to the realities of living, but, if we think of the community in only contemporary terms, we miss the equally important dimension of time in community life. A community has a past and future as well as a present. Not only is this true of the community as a whole, but also of its constituent agencies, services, programs, and institutions. In a sense, an identification with or a link to a community agency is one way of assuring continuing performance of the function so linked. For example, vocational

and technical training, when confined wholly to the school, is necessarily short-lived because the school offers no opportunity for the continuing practice of the vocation. Only when a person relates his training to the job as it exists in the community can he be assured of relative continuity in his work. Or, to take a more explicitly educational example, life-long reading is more likely when a person acquires a card from the public library and forms the habit of using the library's facilities. Similarly, links to art galleries, museums, musical organizations, etc. can facilitate the continuing pursuit of the competencies these links require. A community tie is not only a tie to the present but, even more important, a commitment to the future, for it is in the community where the opportunity to continue the performance of one's competency will constantly recur. In a sense, it is the assumption that the community will outlive the individual and is a highly formative part of his environment, constituting the empirical basis for regarding the community as an important, if not indispensable vehicle, for continuing education.

As in the case of the acquisition of an individual's learning, the problems of a community are highly contemporary and simultaneously a function of time. A community is not a static unchanging entity, but a stream flowing from a past through the present into the future.

To elaborate: the issues that confound and excite community life do not arise suddenly and without cause. They have a history and a future. They simmer, subside, reappear, accumulate, heat up, etc. They have a career cycle distributed through a clearly identifiable segment of time. In a simpler society, when change was slow and incremental, time might resolve some of the community's problems or give rise to strategies of co-existence. For many people and in many places, this is probably still true, but today, when the rate of change is so great, we can no longer assume that time will be so kind. In fact today many problems already occupy an advanced stage in their career cycle and the lead-time for their solution is running out.

The preceding point is enormously important for the practice of ACCE. First, it means that responsible attention to a problem via analysis and data collection should be continuous, not *ad hoc* and intermittent. Second, it means that efforts at solution should be made as early as possible in the career cycle of the problem, when the climate of concern encourages rational decision making and action. And third, besides attention to the present and past, a community must be oriented to its future and must implement the orientation by developing the competence of anticipation. Such considerations confirm once more the importance of the time dimension (i.e., continuity) in the realm of ACCE.

At the outset, I stated that the task envisaged by ACCE was too massive for any single agency and can be accomplished only by all agencies with an educational potential working together in a *systematically* educative rela-

tionship. In this concluding section, I return to this theme by proposing a *"quasi-systems approach"* to implementing ACCE. I use the term "quasi" deliberately, because I do not pretend that what follows is an 18-karat, simon-pure version of what the experts would regard as strictly systemic.

For our purposes, we may regard a system as being composed of constituent parts, each with its own unique jurisdiction, function, role, and competence. Moreover, because of its systemic character, each constituent part could be interrelated with the others to achieve a goal too demanding for any one part to achieve alone.

Although it appears to be a formidably abstract and complicated process, the systems approach is operationally feasible. For instance, it is not necessary for the entire system to operate in order for any one part of it to get under way. One part can operate while the rest of the system is dormant. Moreover, as each part is activated, related parts can, at the appropriate time, be brought together in an intentional effort at collaboration. Thus an elementary school can establish its own program of ACCE; later it can join others in the same school district when they are ready to perform. School districts in turn can establish their own programs of ACCE and, if and when appropriate, relate their efforts to the adjacent community college, state college, or regional state university. All these, either singly or in combination, can relate to some statewide system under the aegis of either the state department of public instruction or a statewide university system. Thus each element, in its own way and on its own initiative, may reach out functionally to other parts, especially those adjacent in jurisdiction and function. The barrier to performance *is not the systemic character of the process, but a lack of commitment to the task of ACCE, and an unwillingness to accept its importance and legitimacy in the policy, structure, budget, and behavior of the agency concerned.*

To continue, interaction in a quasi-systems approach is consultation, not coercive coordination. Such consultation could be convened by appropriate representatives of the interacting agencies. Structure would be minimal, just enough to get the process going, to keep it going, or to see to its revival when the need and opportunity arise. If coordination should arise therefrom, it would be voluntary, and conducted by ground rules formulated by the agencies themselves. This approach may be too permissive for some situations, but I prefer to err in the direction of consent rather than of coercion.

The structure would vary from state to state and region to region and would, of course, depend on the nature, number, and configuration of existing agencies and their relationships. It can be summarized by a slightly edited statement of the 23rd recommendation of the report of the Carnegie Commission on Higher Education. The editorial changes are given in brackets: It is recommended that: [coordinating] . . . Councils of [consultation], consortia, and multi-[agency] campus *systems* should adopt policies of clear differentia-

tion of functions among campuses [jurisdictions] and of assigned specialization and fields; such differentiation of functions should follow the logic of the complementarity of interests (1).

As a general model for such a systemic effort, there may be some guidance in the experience of the land grant state university system. It will be recalled that this system has been highly successful in interrelating the functions of research, instruction, and service. By rough analogy, in a quasi-systems approach to ACCE, research and specialization instruction would be a dominant, though not exclusive, function of the university or state university system, while service and general instruction would be a dominant, though not exclusive, function of the regional college and local school district, which by virtue of their location have more immediate access to the ultimate client. Feedback from the point of use could increase the relevance of research, while the outcomes of research could be delivered promptly where most needed. Such would be the advantage of a systems approach.

To summarize, I should like to illustrate our case as operational by detailing the role of the community college in the proposed systems approach.

In the first place, the community college has a fresh mandate to serve the community on the community's own terms. In consequence, it welcomes to instruction every youth and adult after they have left the customary stages of formal elementary and secondary instruction. This means that its clientele includes not only the survivors of the high school completion track, but also those of all levels of competence, the drop-outs, the drop-ins, the drop-ups, et al., in short, *all who desire and need to learn, whatever that learning may be*. Anything less all-embracing would nullify the use of the word "community" in the community college franchise (2).

Another consequence of the community college mandate is that community service (i.e., adult education, community enrichment, and problem solving) occupies a position of parity with the college transfer and other more securely established programs. To anyone aware of the long-standing marginal status of ACCE, the commitment of the community college to adult education and community service is a triumph of educational achievement. Protected by this mandate, it does not have to beg, apologize, or depend on the crumbs of support and status left over from the remainder of the institution's program. It is no longer a third-class stepchild, but has finally become a full-fledged, equal partner in the educational enterprise. This fresh, legitimatized, and unqualified commitment to the community gives the community college a highly strategic role in a quasi-systems approach to ACCE.

In the second place, the community college is strategically located in the administrative structure ranging from the local school district to the state and national domain. It can maintain effective relations in both directions, and engage especially in supportive, complementary, and cooperative activities with the local level on a *face-to-face basis*. The importance of the face-

to-face encounter can scarcely be exaggerated, for in combination with the block-plan extension of the Flint (Michigan) type of community school, the community college can provide the decisive link in the most effective system for the delivery of educational services now available in American society. Coverage would be so complete, and uniqueness of resource, role, and function so well respected that the most isolated person in the most remote house on the last block could be reached and invited to participate in educational endeavors without loss of autonomy.

In the third place, the community college can command impressive resources for educational purposes and, at the same time, because of its in-between size, it can make use of these resources in a highly feasible manner. In brief, its jurisdiction is large enough to develop "clout," but small enough to be manageable.

In the fourth place, the community college occupies a strategic position in the use of knowledge and expertise. In general, the depth of knowledge of the community college is greater than that of the elementary and secondary school, and less than that of the four-year college and university.

Again, because of its in-between position, it can provide an indispensable link between the production of knowledge and its application. In this respect, it is possible that the community college can ultimately become an approximate urban equivalent of the county agent and the subject-matter specialist, who have played so powerful and crucial a role in the land grant system, perhaps the nation's most significant contribution to the realm of higher education.

In summary, we can state that we are now living in a *learning society*, in which continuous learning is an indispensable requirement for the well-being and fulfillment, if not survival, of the individual, the community, and the society. We have also argued that programs of adult, continuing, and community education, preferably in a *systemic* context, constitute a major and promising vehicle by which this learning may proceed. The writer's opinion is that a growing amount of convincing evidence, in a variety of shapes and locations, provides support for the foregoing position.

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JAMES E. DEITZ

COMMUNITY CONTINUING EDUCATION:

AN ALTERNATIVE RESOURCE

In its research report entitled "California—People, Problems, Potential," the Bank of America includes a major section on California's schools. The concluding paragraphs summarize succinctly the problem and potential we are scheduled to discuss at this conference:

> California's schools have long been a source of immense pride to its residents and have been important factors in its population and industrial growth. Nevertheless, dissatisfaction with the public schools and higher education appears to be increasing—among students and parents. The fault may be in the way the schools are presently constituted.
>
> These issues and disparities are among a host of difficulties facing education. Many think that technology and new approaches to education have been developed that could solve many of today's problems, if they were applied, but resistance to break with educational tradition is strong.

Because of firm social commitments, high community expectations, and greatly strained financial resources, the time has come to break with certain traditional concepts and beliefs in post-secondary education. A productive, tested additional resource is available for us to use increasingly to advance quality and quantity in continuing education. All we need is to break with a gravely restrictive conventional wisdom. The resource is action-oriented, profit-motivated, private enterprise.

We need increased application of private-enterprise resources in the operation and programs of post-secondary education, which will benefit students, educators, citizens, employers, and taxpayers. Such application will enable taxpayers and parents, public and private educators, businessmen and consumers to fulfill more adequately the continuing education commitment we have made to students and society.

Simply stated, this commitment is to provide all of the education necessary to maximize each individual's potential, to give him the knowledge and skills that will prepare him to earn his own living, and to help him formulate the attitudes and understanding to contribute constructively to his society

and fellow man. Today we encounter the dilemma of non-fulfillment and over-taxed, limited resources. The delivery system requires increased productivity, from which significant advance can be realized with expanded use of private-enterprise resources.

CURRENT CALIFORNIA RESOURCES

On the basis of financial support, post-secondary institutions in California can be classified in three distinct resource categories: tax-supported, tax-exempt, and tax-paying.

Tax-supported institutions include 96 community colleges, 19 state colleges, and nine branches of the University of California. They enroll approximately 1,000,000 students annually, and are governed by public boards. All are financed through local, state, and federal taxes. While minor fees are collected from the general student body and tuition is paid by foreign and out-of-state students, their contributions are negligible. In addition to receiving direct tax-dollar support for their operations, they realize a significant cost benefit through total exemption from property tax payments on the land, buildings, and capital improvements.

Tax-exempt institutions include 51 major accredited (Western Association of Schools and Colleges) colleges and approximately 50 specialized, religious, and smaller academic colleges. Together, these institutions enroll over 100,000 students annually. All are non-profit, and are exempt from local, state, and federal taxes. They provide productive educational programs without consuming tax dollars. Money to operate these colleges comes from endowments, individual donations, church contributions, and tuition fees. Among the tax-exempt campuses are University of the Pacific, Stanford, University of Southern California, Pepperdine, Claremont, Cogswell Polytechnical College, Golden Gate College, Simpson Bible College, and others in law, music, art, medicine, business, and seminary studies.

The tax-exempt colleges are governed by individual, self-perpetuating boards of trustees. Historically, these privately endowed, non-profit colleges pioneered in development of the professional curricula now offered in both public and private institutions. Today, these 101 institutions provide California with superior graduates from major fields of study at no cost to the general public other than exemption from taxation on their assets and income.

Many tax-exempt, independent colleges are experiencing severe financial deficits. Since income derived from investments, donations, and student tuition is insufficient to meet inflated costs in school operation, expanded financial aid is essential for their survival. Higher fees to students will serve only to restrict the advantages of our private colleges to the rich. Direct state aid on an institutional basis is proposed, but constitutional problems involving state-church relationship prohibit sufficient or immediate rescue by this program. Expansion in student loans and grants, or adoption of some form of GI Bill is needed.

The third category of institution is a tax-paying one about which we hear very little, although California has approximately 900 such proprietary schools and colleges that fulfill the needs of approximately 100,000 students annually.

The proprietary college consumes no tax dollars. It enjoys no exemption from local, state, or federal tax assessments. It provides our community with qualified graduates and contributes to tax revenues.

The private, proprietary-school industry is a growing segment of our continuing educational system, and an alternative resource well worth our investigation and support. Like the professional practitioner of medicine, law, dentistry, or accounting, the proprietary-school educator provides a professional service to individuals quietly and efficiently. His survival depends totally on fulfilling client need and expectation. This private enterprise alternative approach for continuing education is an overlooked institution that can alleviate the problem of abundant commitment and scarce resources faced by the educational community today.

THE PRIVATE SCHOOL INDUSTRY

To educators, the proprietary school is often a mysterious, misunderstood area of education. While it more closely parallels the world of business, it shares innately common objectives with other educational institutions. It appeals to the same clients. It confronts many of the same obstacles, attitudes, and malignments.

The 900 independent, proprietary schools in California are primarily career-oriented, job-training schools. They range in size from seven students attending classes for sea divers in Southern California to the more than 2,000 students at the Heald Engineering, Business, and Technical Complex in San Francisco.

The proprietary school enrollment of approximately 100,000 students represents slightly more than 10% of the total enrollment in California's post-secondary institutions. The range of courses is broad, as seen in the official publication of offerings issued annually by the Department of Education, where over 400 separate private school courses are listed. These range from adding machine repair to librarianship, from massage to wild life management. The most popular career programs are aircraft pilot, auto repair, cosmetology, real estate, and office occupations, including accounting, clerical, data processing, and secretarial.

All 900 proprietary schools are subject to statutory provisions of Division 21 of the California State Education Code. Code provisions are administered by the Department of Education, Bureau of School Approvals. Curriculum content, instructor credentials, and facility conditions are reviewed by the bureau in its role of maintaining quality standards in private school programs.

Preparation for employment was pioneered by the proprietary school. The first private business college was founded in San Francisco in 1863, five

years before the founding of the University of California, 50 years before the first community college. When public funds for education were limited to 3-R elementary and academically-oriented secondary schools, the private school provided the only source of institutionalized continuing education, particularly for vocational purposes. By the turn of the century, California's major proprietary school, Heald's Business College in San Francisco, had graduated more than 50,000 students trained for business. Business and industrial leaders from Heald's included scores of California's early industrial giants: A.P. Giannini, founder of the Bank of America, Adolf Spreckles, and Herman Fleishhacker.

Throughout its 110-year history, the California private school industry has been steadfast in its unqualified belief that job preparation, career, and continuing education represent relevant, responsible, and accountable education. Over the years, educational priorities in the public sector have shifted. Emphasis has oscillated among religious, academic, agricultural, scientific, and vocational programs. Throughout the changing moods and popular positions of public school boards, private schools have served citizens by uninterrupted adherence to training students for the world of work and community living

Private schools have undergone radical changes during the past three years. Competition has increased. National accreditation has become mandatory for continued successful operation. Instructor qualifications have been upgraded and monitored. The second-story, loft-type quarters have been replaced by modern and refurbished facilities. Federal and state recognition in terms of scholarship awards, availability of loans, and work-study programs have accrued to the private school sector.

In the Higher Education Act Amendments of 1972, for the first time, private schools were recognized as eligible institutions to participate in College Work Study, Basic Opportunity Grants, NDSL, FISL, and SEOG.

Proprietary colleges in California and throughout the nation contribute to the welfare of our business, industrial, and professional community, to parents and students, and to the welfare of the general public through an educational program that is self-supporting, freely chosen by its students, existing in a competitive arena where alternative choices appear totally free to the student, and where the primary taxation is placed on the ingenuity of the administration, faculty, and board of directors responsible for maintaining this form of educational enterprise. The proprietary schools exist in a hostile economic climate. Their services cost the student an average of $1,500 per academic year. Across the street or down the block, he can obtain what is marketed as ostensibly the same program absolutely free. Of significant interest to our review is that development in the private school industry in California and the United States within the past three years has dwarfed accomplishments made over the past century.

In a hostile economic climate, where public education holds a 90% monopoly, proprietary education is experiencing a revolutionary new growth. Re-

sponsible NYS and AMX corporations have invested millions of dollars in proprietary education in California within the last three years. They include Bell & Howell, International Telephone and Telegraph, International Industries, Lear Siegler, IBM, Ford-Philco, Control Data Corporation, and others. The investment is in the direct operation of post-secondary educational programs and institutions.

Major corporations have invested in our industry for one basic reason. They seek a profitable return on their investment. They believe that profits come where needs are felt and where inadequate production is available to meet those needs. When our traditional educational institutions allocate 80% of their resources for programs that meet the needs of 20% of the student population, and conversely, when 80% of our student population want and need the employment-oriented education to which only 20% of the funds are directed, seasoned entrepreneurs will venture new capital. Their investment has now provided a viable, alternative educational resource. I believe that we will witness continued, sharp growth in the partnership between private and public efforts in the years ahead and that we should start to adopt plans and policies to capitalize on this productive resource.

PRODUCTIVITY: PROPRIETARY PROGRAM ADVANTAGES

What benefits will accrue to students, to educators, and to the general community from increased use of private resources?

Additional quantification will be an important and necessary development. Achievement and productivity will be measured in more precise terms. Private firms are bidding on the basis of "production" rather than "time" for major federally financed basic education programs for adults. Reading-level advancement measured by predetermined tests rather than months of instruction serves as the basis for making payment to the successful bidder. Where in the past we have used a quarter, semester, or similar time period as the constant factor in education and a letter of percentage grade as the variable, private schools will place greater emphasis on achievement. A predetermined level of achievement will be the constant and the time required to achieve this level will be the variable.

We will witness considerable advancement in the application of technology to the field of education, especially in the form of computer-assisted instruction. Wherever greater productive efficiency can be achieved, the profit motive will foster its introduction.

The environment for educators will change considerably and favorably. Benefits include extended freedom and broadened administrative control. Recently, William R. Manning, Superintendent of Schools in Washington, D.C., announced his retirement to join a major new entrant in the field of private enterprise in education. He cited his major reason as greatly in-

creased administrative power to maximize his influence through the more accountable and less political processes and techniques of the private sector.

Another major and exciting benefit to be realized from further use of private resources is the increased freedom of choice it will provide to the student and community. Today it is primarily the affluent who send their sons and daughters to private institutions, with expanded use of private resources; every citizen, rich or poor, should be able to attend the institution of his choice.

The public school administrator will enjoy more alternatives for handling special educational problems. The opportunity to include specialized instruction in such languages as Chinese, German, or Greek will be more readily available when the resources of privately established, specialized language schools such as Berlitz can be used freely and equally in both secondary and continuing education.

The private sector is highly competitive. The cold world of business reality means intense competition for consumer acceptance. Elections are held daily with product and service users determining which producers should be retained. Competition tightens every facet of a company's or institution's operation, for it must be productively responsive to its patron or student. Competition forces the private school to operate on a very close budget, to produce what is expected, and to constantly meet the demands of its supporters. Would it not be to the benefit of all concerned to promote and develop added competition in the field of continuing education?

While basic standards are legislatively prescribed for private sector schools, they continue to operate with minimum outside influence and a reasonable degree of political immunity. Being removed from the turmoil of the political arena in which public education finds itself today offers what I believe you will accept as *prima facie* evidence of a distinct operational advantage.

Expanding direct involvement of private enterprise in school operation and increasing use of private sector management techniques in educational administration will result in more accurate identification of responsibility. Who is responsible for operating the individual post-secondary and continuing educational institutions in California today? Is it the Governor, the State Legislature, the Assembly-Senate Education Committees, the taxpayer, the layman, the president or chancellor of the local college, the board of governors of the state colleges, or the board of trustees, regents, students, faculty? Establishing exactly who is responsible for what facet of the operation of our post-secondary programs today is no easy task. As we drift to greater disbursement of responsibility and accountability, we find a deterioration in the effectiveness and productivity of an institution. Private enterprise management systems and organizational structures will provide clearer identification of responsibility and added accountability.

Relevancy in food, clothing, and shelter is determined through the private enterprise system by individual selection and free choice. The marketing

mechanism forces producers to define relevancy on the basis of what the direct consumer will buy with his discretionary dollars. This country's main vehicle for delivery of food, clothing, and shelter—the private-enterprise system—delivers primarily on the basis of individual determination of relevancy. There is little need for lengthy in-house sessions of academic discussions to establish and dictate what is relevant to the user. The moment of truth comes quickly in the form of product or service acceptance or rejection. Unless subsidized by and mandated from a third party, this acceptance or rejection promptly establishes the relevancy of additional production. In the private-enterprise sector, relevancy is survival, irrelevancy is bankruptcy. Would not such discipline applied to continuing education courses result in more efficient, relevant, consumer-oriented expenditure of the obviously limited and currently inadequate educational dollars?

PRIVATE SECTOR USE

At last year's conference, in his opening remarks, Charles Young said, "Just as all campuses should not duplicate the offerings and specializations of each other, the university should not duplicate what the state and junior colleges do as well or better—and at lower cost."

This same concept can apply to a third alternative resource. The educational community, the taxpayer, the student, and the legislator should be ready to permit educational programs to be based on results and costs with alternative choices to include a profit-oriented proprietary school or program.

CONCLUSION

Insufficient resources are being applied to a firmly established commitment for continuing education. We are short on capacity and long on demands. It is wrong to expect public schools and the public sector alone to assume the entire burden especially when private schools and private-sector resources are now available to assume a greater share of the responsibility.

In light of our responsibility to meet a broad educational commitment, imposing increasing demands on an already overburdened and problem-plagued public educational system, it is unwise to forsake any longer the greater use of our business and industrial capacity. We should capitalize on the tested, productive, and now ready, willing, and able resources of private enterprise to assist and become a working partner in the great task of educating this generation. It is irresponsible not to let the human, material, and capital resources of our vast private sector be applied to the resolution of current problems and to the advancement of continuing education in the decade ahead.

REACTIONS OF THE PANEL

A reactor panel, composed of Melvin L. Barlow, Professor of Education, UCLA; Robert E. Holcomb, Dean of Continuing Education, East Los Angeles College; and Judson P. Bradshaw, Director of Adult Education and Community Services, San Diego Community Colleges, California and President, National Association for Public, Continuing, and Adult Education, discussed the preceding two papers. The highlights of their remarks are included here.

One respondent agreed on the right to know, to learn, to understand, to participate, and to develop, and added to the list the individual's right to be different.

The four-day workweek, with three days for leisure, is a challenge, but this can become four days in one job and three days in another, which shows that the extra time is frequently taken up to provide a supplementary income. Although we see that the necessity for the continuing nature of education is appropriate and part of the future, the provisions for one who is working and the one who is retired have not been reached yet.

As for the "community education concept," we have not yet learned how to manage this kind of system. In accrediting a junior high school recently, it was pointed out that the school could improve tremendously if it used the resources of the nearby community, yet the machinery to use it was not part of the administrative background of the principal or administrator.

A doctoral candidate once asked what the private school has that the public school does not have, as he wanted to investigate the differences between the two. Obviously, it has something going for it, but is not too well understood. Extreme importance should be placed on career and work-oriented education, for it seems to be getting into the public system at a very slow rate.

East Los Angeles College has had for many years the most extensive civic center program in the United States. About 3000 students are attending classes in a continuing education program in government buildings throughout Los Angeles, a program that the college is extremely proud of and anxious to continue.

This year, Los Angeles Colleges have a new chancellor (Leslie Koltai) with a new idea called "Outreach," which is what the community colleges can and should be practicing in continuing education. The traditional programs will stay, but the number of students in them may drop. It is therefore incumbent on the colleges to move in this new direction. More students came last semester than in the last 10 years, and primarily through the Outreach Program. We are going out to meet the community and seek out those who lack the money, the confidence, the time, the physical ability,

or the transportation to come to us. We are trying to provide the same things outside the college as we provide within it—the counseling, the tutoring, the involvement, the library services, and the community services.

These new students are the women wanting to return to college, the aged who wish to review and renew, the drop-outs who want to drop in, the businessmen who wish to gain new vistas, the veteran who wishes to renew and readjust, and government employees who wish to upgrade their skills. We are trying to assist the minority and the disadvantaged who have a generally low self-image, to help the unemployed, and to provide the handicapped with new skills, new opportunities, and new hope. We realize that we must also provide new methods of instruction, for we cannot rely on the typical lecture. We must consider the age, the experience, and the psychology of the new students, with emphasis on their nature. The older students are not stereotypes; they are not interested in the "artsy-craftsy" pattern we have often associated with them. They are apprehensive about grades, about pressure, about credit. They want a system that provides simple registration and a non-threatening atmosphere. They are only one example of the continuing-education person we are looking for and we must investigate them before trying to provide for their needs.

Another problem in continuing education in the community colleges is the duplication now under attack in the State Legislature. It has established area councils to determine the function of the various educational establishments and to delineate the differences.

The devotion of the colleges to continuing education must incorporate the full construct of various services. The determination and support must come from the department chairmen and from the admissions office, and not be limited or hampered by them. We must provide one-step registration, registration by mail, at the library, at the storefront, or at the jail if necessary. The college must be geared toward mini-courses and module teaching and must include easy registration by taking the bookstore and the bursar's office to the community.

The aged, the handicapped, the involved businessman, or the veteran will not become customers in a time-wasting college continuation program, bogged down in irrelevant details. Continuing education is more than just taking classrooms to the community; it should include as many auxiliary services as the community desires and is willing to support financially. Ideally, it would include such services as counseling, tutoring, student activities, remedial assistance, library services, financial aids, etc., but it is difficult to analyze and determine what is most needed. The Los Angeles District also has a high school adult program, in which the college must determine how it can help.

A good example of the work that must be done by the community college and that cannot be done by the private sector is the teacher-aide program. This started about six years ago and now East Los Angeles College has 26 classes for teacher aides, most of whom were deprived, middle-aged Mexican and black women. This year many of them are graduating from California State Colleges, University of Southern California, and UCLA. From people who were depressed and had a low self-image, they have become people who will be teaching in the public schools, proud of themselves and of what

they have done. This is an example of what the community college can do best.

The age-old question of credit or no credit should be decided by the consumer and not by us. The older citizen, a good example of that, is in favor of the non-threatening, non-credit course and we must provide it.

The college plans to continue to expand these programs. Currently it has 31 classes at the sheriff's academy, 3 Head Start classes, telephone classes at the high school that are broadcast to other local high schools, 3 classes at the city jails, a Veteran Outreach program, and Friday evening and Saturday classes at the college. By the time this report is published, it will have classes in Chinatown, Little Tokyo, and the parochial schools.

Another reactor pointed out the need for both open-entry and open-exit vocational education. At the turn of the century, the machine did 6% of the work; today it is doing 96% of the work, but is also displacing 4000 jobs every week. A worker now entering the labor force at age 20 will go through seven major retraining periods in a 40-year career.

There is a big job ahead for all of us—for private education, the state colleges, the universities, the community colleges—the whole range of education. There is more to do than we have time for. Private education must be careful how it begins to absorb public money, for it will become politically bound once it tries to use public funds and will not have the political immunity it has now.

One unusual program in San Diego is an example of a cooperative effort in education. It is a program for an educational-cultural complex in southeast San Diego, the poorer part of the city, where the people need the education most. After consultation with many community, civic, and educational groups, the college developed the Educational-Cultural Center, with 14 acres of land (and six more to come) and funds from HEW, Model Cities Organization, the federal government, the city government, the community college district, and possibly from the State of California. The Educational-Cultural Center will grow from ground-zero through graduate school. It will offer the adult a chance at anything he desires. (Recreation has been omitted because there are recreation parks within two blocks of the Center.) The library commission will build a library to serve the needs of both the community and the students taking classes there.

Just as man cannot discover new oceans unless he is willing to lose sight of the shore, so continuing education must learn to move up without too much worry about the results and must get away from the current dead center.

In response to questions, Mr. Deitz gave details of Heald College's operation, e.g., term length, centralized curriculum, course plans, basic textbooks, etc. He stressed offering wide choice to the recipient and client for educational services, thereby effecting wholesome and productive changes in the educational system.

He added that Heald had recently participated in $2,250,000 in federally insured student loans in its nine schools and had found the intricacies of paperwork, auditing, and lack of political immunity "horrendous." Although he agreed that government dollars cannot be spent without control, the procedures at times seemed capricious.

SECTION II

Community Services: The Community College Approach: A Symposium

ERVIN L. HARLACHER

COMMUNITY RENEWAL COLLEGE

For several years, I have been talking and writing about a concept that, perhaps mistakenly, I have called the "community renewal college." I say "perhaps mistakenly" because, to date, a conspicuous scarcity of educators (outside my own modest efforts) has been rushing to espouse the concept and, in commitment to it, attempting to implement it in their own districts.

Two, possibly three, conditions may account for this. First, the whole concept embodies a vast expansion of the purposes and functions of community services, and surprisingly many educators still fail to understand and appreciate why community services are a necessary part of their college operations. Second, the idea was not advanced by a professional theorist dreaming in his ivory tower but by a practicing community college president who, *ipso facto*, is an implementer—not a theorist. The third reason is that the concept as originally propounded focused too much on the community as a whole rather than the individuals who comprise it. Obviously, a community tends to decline, and thus be in need of renewal, only through personal obsolescence, and, because of this, focus should have been on *human* renewal rather than on rejuvenation of the wider entity. Whatever the case, I should like to acquaint you with some of the principles underlying my rethinking of the concept, and to throw out a challenge.

I believe the community college needs to re-evaluate itself in terms of its efficacy as a facilitator of the American dream of upward socioeconomic mobility through further education. Perhaps its past error—if, indeed, it has been an error—lies in its overemphasis on its role as catalyst in initiating that vague something called community action and social change. Perhaps now it should get closer to the grass roots, the individuals who comprise the community, and concentrate more on the human renewal aspects of its offerings than on the ways it tries to induce student learning. Perhaps, during the past decade, it has relied so heavily on technological methodology as an aid to learning that it has lost touch with the individual it is intended to serve.

Whether or not we are willing to admit it, the community college has done nothing—or very little—to change the credential-oriented attitude of the American public. Though we have talked a great deal about developing the individual to his fullest potential, it has usually been seen as his ability

to achieve the A.A., A.S., or A.A.S. degree. We have not seriously considered learning from the point of view of an individual who finds joy and satisfaction in knowing today more than he knew yesterday, even though what he has learned does not qualify him for a specific degree. The idea that 95 percent of all students can master learning tasks is probably sound. The question is whether that same percentage can master the number of tasks we say he must to receive a degree. For those who cannot, or perhaps don't even want to, how does "the people's college" prepare more enlightened citizens to make better judgments in accordance with "the people shall judge"?

At Brookdale, the Institute of Community Services has been supplying partial answers. Charged with the responsibility of taking the college to the people, the Institute last year operated, through its extension services department, 15 formal education extension centers located throughout the county, a Weekend College on the main campus, and from one to six classes each in business, industrial, government, and welfare organizations. The aim was not *necessarily* to move attending students toward a degree, though this option was available. The main purpose was to help students to define their competencies—both those they already had and those they wanted to develop—as effective human beings—personally, communicatively, vocationally, and recreationally. The over-all goal was to teach them *how to learn* so that, more than merely fostering the desire for lifelong learning, we might give them the tools to translate the desire into lifelong reality.

In addition, the Institute provided numerous other community services of an informal nature. Of particular interest were the activities for developing human resources carried out by the Institute's Community Learning Center.

Located in the heart of one of Monmouth County's largest black and Puerto Rican communities, the Center is probably Brookdale's most outstanding community services program. It concentrates on counseling, on college-preparatory studies, even on college courses for community residents with economic and educational deficiencies. It provides the nucleus around which I had hoped to expand the Brookdale version of the community renewal college, though it is only one manifestation of the entire community service concept that actually gave birth to the idea.

At the Center, educational services tailored to the needs of community individuals are provided "in a friendly and informal fashion, without thought of credits or degrees or anything more than to assist the burgeoning of understanding in the individual as a member of a personal, physical, political, economic, artistic, and spiritual world."[1] There, community members gain useful skills that equip them for more than one vocation. There, they receive consumer education, better understanding of their rights in and relationship to law enforcement, training in basic learning and communication skills, and the high school-equivalency diploma. There, nearly 500 individuals, many

[1] Samuel B. Gould, "Knowledge Is Not Enough." (Yellow Springs, Ohio: Antioch Press, 1959)

of them high school dropouts of many years' standing, were served last year through the General Education Development and English-as-a-Second-Language programs.

The people who pass through the Community Learning Center are not seeking a degree, but personal upgrading and performance skills. Some do enter Brookdale, but more find their niches in the world of work, safe in the knowledge that the door of the Center will always be open when they are again in need of human renewal.

I am not denigrating the value of the degree, nor am I suggesting that any less emphasis should be placed on its achievement. What I am suggesting is that the community college, because of its stated philosophy, is obliged to take the student—any student—to wherever he is able to go, with dispatch or with patience as the individual case may require. I am also suggesting that informal education plays an important role in many people's lives. Obstacles that prevent an individual's traveling the degree route don't necessarily prevent his learning, and it is here that community services make their greatest contribution.

Informal education is—or ought to be—the forte of community services. Unfortunately, though, in too many colleges the Office of Community Services is assigned the responsibility for providing merely cultural and recreational divertissements, activities that can be given equally well (and frequently are) by other community agencies, together with a few educational experiences encapsulated in pleasant placebos and designed primarily for citizens who are already well educated.

In view of these considerations, I suggest that the community college assume a character truly its own. I suggest that it reconstitute itself as an institution dedicated to the proposition that human renewal—the individual upgrading of every citizen within its district—is its primary and overriding purpose. I suggest that it (1) divorce itself from the notion that an individual's ability to accumulate credits is the ultimate measure of his worth; (2) that it more fully discharge its obligation to help every member of its community acquire the basic skills and understandings needed for effective functioning in a world in flux; and (3) that it revitalize its efforts to generate a sense of responsibility for the future, which, to date, it has done only imperfectly by failing to reach the non-credentially oriented. I suggest that we, as educators and molders of the citizens of tomorrow, propound the philosophy that society, like democracy (as Dewey told us long ago), is not an heirloom to be handed down intact from generation to generation. Rather, because its environment is perennially changing, society must be re-created by generation after generation, so that the costly disease of community decay and the wasteful erosion of human resources can be prevented.

Somewhere, there has to be a beginning. As I see it, the community renewal college, unlike many four-year colleges and universities, will place higher value on the individual than on the institution, believing that the higher

the degree of individual self-realization, the greater the well-being of society at large. Society is only as great and as good as the individuals who comprise it, and the community renewal college, therefore, will place highest priority on enriching the lives of all its constituents.

This brings me to the challenges I promised you earlier. When I began preparing this paper, I had no idea that I would be moving this fall to the Chancellorship of a major, multicollege district. Consequently, I planned to challenge a California multicollege district with future expansion in mind to forego its plans for establishing an additional formal campus in the district and develop in its stead a community renewal college. Why California? Because this state is probably most advanced in its practice of the principles on which the community college movement was founded, and because its communities are thoroughly committed to that movement, it would be natural for such an experiment at the community college level to begin here.

My move to the Metropolitan Kansas City community college district, however, now makes it possible for me to pick up my own challenge and develop further some of the practices tried and found worthy at Brookdale. With emphasis on defined competencies and student-college educational pacts that attempt to guarantee student achievement of them, it would be possible to bring further education to more people than ever before and thus to validate the concept of universal higher education. Thus it is my goal at Kansas City to develop in due course a community renewal college as a fourth college of the district: a college that would be without a formal campus; a college that would establish a network of learning sites offering both formal and informal learning opportunities; a college that would use a faculty, not solely of academically credentialled individuals, but of community personnel with demonstrated expertise in their special fields, thus making the entire community college district a laboratory for learning; a college that would emphasize multimedia, multimodal, self-instructional learning systems, free-scheduled courses—recognizing that what is learned is more important than what is taught.

Perhaps a California community college district will still join in a simultaneous experiment, with the same ends in view.

WILLIAM A. KEIM

A TIME TO WHIMPER

We are now well into our second decade of an expanded community service concept in the community colleges and, as with other programs of this institution, we are involved, whether we like it or not, in an assessment of our progress.

I should like to discuss one aspect of this assessment, the training and preparation of directors of community services. I shall categorize my remarks into three broad areas, namely, (1) Where were we? (2) Where are we now? (3) Where are we going?

(1) Where Were We?

Time will permit little more than a superficial glance at directors of community services in the 1960s. Nor will time permit me to do more than paint a composite picture of the typical director of this beginning era. Before I do so, however, we must consider the following societal conditions:

a. The student revolt that took place in the 60s manifested itself on the campuses of universities and senior institutions of higher education.
b. While some community colleges were affected by the student revolt, it affected proportionately only a fraction of those in operation.
c. The resultant dissatisfaction with the students and with higher education moved middle-class citizens in general to more positive action, which in turn resulted in focusing on the use of local institutions to solve community problems.

I have seen no sociological or political studies with which to test these statements, but we all know the effort of community action and community involvement that was seen during the 60s. In my judgment, these were examples of the effort to conduct local housekeeping and to improve the quality of life through activity close to home. A good case could be made for this hypothesis, particularly in the urban areas of discontent.

We must accept the premise, as do many of our colleagues, that only in the past 15 years has our society viewed the community college as a comprehensive institution.

This is important because it found our junior colleges relatively unprepared for assignment as comprehensive institutions, at least in some aspects of training. Presidents were quick to recognize the value of positive programs that linked the junior college more directly and widely with the community. These programs would produce greater support from the community and, whereas credit courses satisfied hundreds of students, cultural events, the use of facilities, and recreation programs touched the concerned hearts of thousands. Once it was seen that not only were these programs influential, but also that they were budget bonanzas, the administrative world saw the golden glow and the junior colleges were PR premises.

The first step was to identify the administrative structure and find a bright young community-oriented person to head it. Among the most successful examples of this, Foothill College in California and Erv Harlacher come to mind immediately. Other colleges were more conservative and the choices were not so happy. For the most part, however, good aggressive people were found, but this aggressiveness contained the seeds of the programs' destruction.

These good men—up to their ears in everyday problems, overwhelmed by the reaction of communities awakened by the sleeping giant, swept into direct community involvement about which they knew nothing, searching for management answers, and begging for assistance—were at first left mostly to their own devices. Most universities regarded this phenomenon as a second- or third-level function, and continued to train hundreds of administrators as potential presidents with no or little regard for manpower needs. Most senior institutions still do not understand community services at the community college level.

Only a few land grant institutions seem to understand that the community college, with its potential for wide service, is in fact an extension of the idea for service that these same institutions represented in the agricultural and industrial revolutions of the 19th century.

UCLA's Johnson and Kintzer, Michigan State's Raines and Myran are notable potential exceptions. I say "potential" because I believe that total action is still unrealized. I intend to add Virginia Tech to this list of land grant institutions absorbed in this truly monumental concept.

The scene was a group of untrained but dedicated people, doing a multiple job, and depending on their own organizational skills to provide a much-needed unifying leadership. It is interesting (and documented) that the term "community services" was not found in California's master plan for higher education in 1960, but that by 1967 community services as a function was a requirement for accreditation by the Western Association of Schools and

Colleges. This enormous change was the product of the persuasiveness and leadership of some of the people on this panel. It also represented a response to a more complete intellectual service that our citizenry has come to expect from its institutions of education.

(2) Where Are We Now?

As in any endeavor, many of those who began the battle have become casualties of it or have been captured by other areas of the community college. Whether because of frustration, lack of security, a need for change, or an opportunity for promotion, many of these frontiersmen have gone on into presidencies, university positions, or student personnel services, or have become deans of instruction. Many are still at their desks, but at this moment I know of only a few who do not want a higher position and would not leave that desk if the opportunity presented itself.

The present is bleak in many ways for, while much work was done in the late 60s to build a taxonomy of language and to establish a national unifying organization, little was done to bring an element of training to a core of functioning administrators struggling for identity and support. Arthur Cohen rightly speaks of this period as "the twilight future of a function."

For whatever reasons may explain it, the truth is that community services, in the broad definition, have never really come to fruition as a function of the community college. The function is rapidly becoming "continuing education" and is slipping into the swamp of adult education.

This is evident in many ways. Of the 743 institutions reporting to the National Council on Community Services (NCCS) for Community and Junior Colleges in 1972-73, only 26.2% gave the function the status of an administrator with the term "community services" in his title. Of those responsible for the program described in the criteria, 17.7% were either presidents, provosts, academic deans, or their associates. The largest reported group, 29.3%, were student personnel, extended day, and continuing education directors. An additional 19.3% included a scattering of titles from registrar to selected department heads. Next to the community services designation, the largest single group was identified as directors of continuing education. I have no statistical study to support my feelings, but I believe this was not the trend two years ago. Membership in the NCCS has declined steadily in the past two years.

It appears that the described function of community services may be undergoing a subtle change. The continuing education unit adopted recently by the Southern States Accrediting Agency may have enormous impact in moving most community service activities into the evening college credit courses.

It will certainly occupy the time of whatever staff is available to handle community service activities and could even bring in money to the community college operational budget.

As I mentioned before, we are in a period of assessment. All activities of the community college are now standing in line waiting for the tally to be taken. Cohen and others have been telling us for years that a proper evaluation of our programs is essential to the success of the community college movement. I state categorically that community services have not prepared for program assessment and are now at the time when moving from the twilight to the sunrise will depend on the ability to learn this trade.

The active revolution is over and the interest in local solutions to local problems is at a significant crossroads. If community colleges can continue their role in providing support for community problem solving, they will have moved education into a perspective of the future not visualized since the Morrill Act of 1862. The problem is now whether this can be done since so much time has been lost.

(3) Where Are We Going?

Max Raines, at a community service symposium in Maine in the summer of 1972, spoke of lessons he had learned in his and Myran's significant program of community service leadership training conducted during the past three years at Michigan State. First, he listed the competencies a community service director needed if he was to do his job. His list reads something like Maslow's list for self-actualization. A director, according to Raines, needs to be aggressive in locating money, facilities, and equipment; he needs the social awareness to placate board members and administrators; he must have the ability to seduce faculty members into extra activity; and he needs the management skills necessary to maintain a wide variety of programs at one time. He must be a sociologist and a psychologist, and, finally, he must have the skills necessary to compete in a world of great demand. In short, he must be a tremendous person.

Raines goes on to describe what must be done by this individual and suggests the necessary competencies. A director, to implement a viable program should be trained in needs identification, management skills, program processing (including intercultural programing), survey analysis, sociometry, and the techniques of leadership.

I recently completed an analysis of the needs of community service directors of Virginia and, with their help, developed a competency list that will become the center of our Title I training program planned to begin in September.

a. administrative organizational patterns for community services-continuing education
b. finance options and support
c. community surveys and needs assessments
d. program management
e. advisory committees
f. faculty involvement in community services activities
g. program evaluation procedures
h. the use of cable television in continuing education
i. the writing of policy and procedural manuals
j. the catalytic function of community involvement leadership
k. issues and trends in community services—national and statewide.

Community services as functions of the community college are facing a test by fire. Their survival will depend on our ability to train potential and experienced directors in our new processes. The time when a program, unsupported by planning and evaluation, can sustain a function is past and it is uncertain whether the present and future cadre of community service personnel can or will meet the challenge that seemed so exciting in 1960.

ARTHUR M. COHEN

EFFECTING TRUE COMMUNITY SERVICES

I appreciate the opportunity to talk about community services, although I know very little about the topic. This is obvious because I have written only one article on it. If I knew more, I assure you I would have written more.

My one article, "The Twilight Future of a Function," was done at the invitation of Tim Welch, the editor of *Community Services Catalyst*,[1] who asked me to do a piece extending the ideas in *Dateline '79*[2] into community services. I immediately began to look for a definition of the term, "community services" to which I could adhere. I searched the literature, asked my colleagues, called other people, and came to the realization that there is no consistent definition. In fact, even a *coherent* definition is hard to find.

The available definitions of community services seem to fall into two categories: those that say community services are everything the community college does and those that say they are everything *except* for certain traditional functions. An example of the first definition is afforded by Gundar Myran[3] who says that community services are "Those action programs . . . which direct the educational resources of the college toward serving individual, group and community needs. In a broad sense, all community college efforts can be interpreted as community services." Harlacher[4] offers an example of the second when he says, "Community services are educational, cultural, and recreational services above and beyond regularly scheduled day and evening classes." Both definitions are reprinted in the *Brief* distributed at the conference by the ERIC Clearinghouse for Junior Colleges.

Think of an outsider faced with these definitions. On the one hand is Myran's, which is all-inclusive. Everything the community college does is a service to the community. It is a wonderful, high-sounding definition, but how can it lend direction to program development? Harlacher's definition, on the other hand, is a definition by exclusion. If community services are everything "beyond regularly scheduled . . . classes," the act of putting an

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[1] *Community Services Catalyst*. National Council on Community Services for Community and Junior Colleges, Washington, D.C.; 3:2, Fall 1972, pp. 7-16.

[2] Arthur M. Cohen, *Dateline '79: Heretical Concepts for the Community College*. Beverly Hills, Glencoe, 1969.

[3] Myran, G. A. *Community Service Perceptions of the National Council on Community Services*. East Lansing, Mich.: Michigan State University, 1971.

[4] Harlacher, E. L. *The Community Dimension of the Community College*. Englewood Cliffs, N.J.: Prentice-Hall, 1969.

activity in a schedule denies it to community services. A group of people meeting together to reflect on community problems is a community service, but if we assign a course number and title to that activity, it *ceases* to be a service to the community. How far can we go with that definition?

As I made my way through the literature seeking consistent definitions, I began to feel much better about my own lack of knowledge, because I realized that many people considered experts in the field were operating within what seemed to be useless definitions. If community services are everything the college does or everything it does except for its regularly scheduled classes, they must in fact be anything the person using the term wants it to be. (This is not the only institutional function that falls into such a category— general education has survived for decades within a similarly vague conceptual arena.) Although several people have taken me to task for concluding that community services are inconsistent, lacking firm support within the institution, and hence doomed to a twilight status as a peripheral activity, no one has been better able to explain exactly what community services are in a positive form. Always the negative, always the definition of what it is not. You can't expect outsiders to understand what it is you are doing if you don't understand it quite well yourself.

Another thing that troubles me considerably about community services is the apparent lack of support for the function. Community service directors and their friends can get together at conferences like this and talk about the good work they are doing, but outside their ranks there appears to be little sympathy for the various types of community upgrading they propose. The Project Focus study done by the American Association of Junior Colleges in 1971 reflects this lack of support. Ninety presidents were asked to rank community college goals in order of preference. They put the general goal, "Respond to need of local community," fourth in their list, but, when it came to *specific* community-oriented goals, they were placed near the bottom. For example, the goal, "Help solve social or political problems in the immediate geographical area," was ranked 23rd and "Help formulate programs in public policy areas, e.g., pollution control" was 24th in a list of 26. This suggests that community services are one of many functions that it is nice to be committed to as long as they carry no commitment! Everyone agrees that the community college should serve the community, but, as soon as that service is translated into specific activity, the function moves to the bottom of the list.

One more problem that plagues community services is the definition of the community itself. Which community are you serving? I have a hard time defining the community that is to be upgraded or served or assisted in some way. There are various ethnic, cultural, and economic enclaves in every region. A community college district includes any number of social strata and sub-strata depending on who is doing the enumeration. Therefore it seems that the community continuing education and community renewal functions are difficult to arrange if for no other reason than that we can

never be quite sure whom we are arranging them for. I don't think the problem is mitigated much by saying what I have heard at this conference: "We are talking about human renewal rather than community renewal." Humans are no less complex as individuals than as aggregations. I have always been suspicious of those educators who would assess people to determine all their needs so that they could be fulfilled. To say we are going to determine community needs and then set out to satisfy them is no less presumptuous.

The point is that community service as a concept has problems within the community college as an institution. Because it is ill-defined, it sustains the problem of attracting and keeping people who can convert funds and ideas into programs. Because it is lately arrived on the scene, it must compete within the college against the older, better established functions. Because it has no readily identifiable constituency, it has no claim on sizable funds and wide-spread support from outside the institution. For these reasons I feel community services are doomed to remain in a twilight zone indefinitely.

Assuming community service adherents want to change the situation, what might they do? In my article I mentioned a total college set up as a community service institution, but few colleges can model themselves on Navajo Community College. The definition by exclusion seems inadequate, but if it is to be modified, something other than the grab bag of "short courses, cultural and recreational activities that are not part of the regularly scheduled program" will have to emerge.

One potentially fruitful direction is in effecting some type of liaison with the community college's instructional program. If everything the college does is to be a form of community service, all the instructors, counselors, and administrators must see it that way. The college staff will have to point the institution toward dealing directly with crucial issues relating to its surrounding community. No course should be taught without relating some aspect of it to the local environment. Community-related activities will have to replace the lecture-textbook mode of teaching, with the instructors realizing that these activities are at least as educationally useful. This type of complete overhaul of the instructional program has little chance in the present context of the community college, but some efforts are being made.

Mountain Empire Community College (Virginia) apparently has a total institutional commitment to community services. The Dean of Community Services enjoys equal status with the Dean of Instruction. Faculty members report to both deans with the understanding that 80% of their time belongs to the Dean of Instruction, 20% to the Dean of Community Services. That is, each full-time instructor is obliged to teach five courses, one of which goes for a community service effort away from the campus. If overload sections on campus are necessary, a lecturer is brought in from the outside. This seems a potentially valuable way of educating the educators to the importance of community service activities.

Because the community service aspect is so strongly entrenched among the top administrators at Mountain Empire, several other unusual steps have

been taken. The college has done a carefully designed in-depth study of its district. Data are available that show income, educational aspirations, preferences, and numerous other important characteristics of the community the college serves. Economic and social extremes are represented in the district—very poor people and families of coal miners on the one hand, and wealthy landowners and representatives of the major companies on the other. The community advisory groups developed by the college are made up of representatives of both these groups.

It is too early to tell whether Mountain Empire Community College will succeed in maintaining community services as the center of its programs. Too often in the history of the American community college, administrators have made far-reaching claims for the directions their institutions were taking, only to see the innovations and experiments crash on the rocks of entrenched interest or of apathy among their operating personnel. But the leaders of Mountain Empire seem to be off on the right foot by involving all staff members in community services through a 20% time commitment. Their community survey was well done and their advisory groups are properly constituted. If they can sustain the direction they have taken, they will move college and community together more closely than most institutions have been able to do.

Sometimes a merger of community services with the instructional program must proceed more slowly. In an older, established institution a proposal to assign 20% of faculty time to the community services director would be greeted with an uproar of disapproval. Nevertheless, there are ways of moving community services to a more central position in the instructional program. To do this, the action must be on an individual basis, led by enlightened faculty members who see the value of the community services function.

A course based on Buckminster Fuller's World Game is being given at Foothill College (California) beginning in Fall 1973. Students will be expected to participate in community surveys in which they gather data about the available resources of energy, transportation, finance, and the like in their area. This course trains the student to identify natural resources, energy uses, and the pattern of distribution of goods and services within their own community as a way of getting them to think more clearly about these phenomena on a worldwide basis. The culmination of the course is when the students display their findings through charts and graphs in an open forum with the community. That is, they do not collect the data to put in files, but use them to teach others about the patterns of resource use in the immediate vicinity.

The concept on which the Foothill College course is based has been described in a topical paper published by the ERIC Clearinghouse for Junior Colleges in 1971. Entitled the "College of the Whole Earth,"[5] the course merges a portion of the college's instructional effort with the community

[5] Martin Cohen. "College of the Whole Earth." *Junior College Research Review*, 5(9). May 1971. University of California at Los Angeles, ERIC Clearinghouse for Junior Colleges.

services effort by putting the students to work learning about their community. It is both an education for students and a service to the district. The College of the Whole Earth provides channels for a continuous flow of information about the life and economy of the community. It follows patterns in the economy and examines alternative ways of solving community problems. Operating properly, the program provides information about the consequences of following any of the various paths and examines possible ways of developing community resources so that the wealth and variety of life in the community may be increased. In addition, it stimulates an influx of similar information to the community from other parts of the world.

The Foothill College course is an example of a community service that has been built within the instructional program. Here's where the definition of community services as "something other than the regularly scheduled courses" breaks down, for what is the College of the Whole Earth if not a community service? Not that the course will have immediate impact on the community—it involves only 20 to 30 students and two or three faculty members part-time—but it does serve as an example of bringing students, college, and community together in a useful, educational, service effort. Even though it involves only students who have come to the college and thus may not qualify within the strict definition of community continuing education, those students do participate in a process that puts them closely into the life of their community and adds to their own understanding.

It seems appropriate for community college directors to turn their attention away from recreational and cultural activities toward openings where they can seduce faculty members into conducting courses that properly fall within the community service concept. Not that music and dance groups are unattractive, or that swimming pools and playing fields open to the public are unuseful; in some situations these activities under college auspices are the only such programs in the community. However, in most community college districts, it seems unnecessary or even inappropriate for a community college to compete with established cultural and recreational activities or to attempt to provide the kind of opportunities for people who already have access to more than they can possibly use.

If community services are to move from a peripheral status, to come in from the twilight as it were, they must make some kind of peace with the instructional program, the central purpose of the college. Based on the conversations I have heard at this conference, community service proponents would certainly prefer a more central position in their institutions. They will never attain this status by continuing the fun and games that have become the hallmark of their calling.

REACTIONS OF THE PANEL

Reactions from the panel for the second session are synopsized here. The panel members were Edward Robings, Dean of Student Personnel Services, Los Angeles Trade-Technical College, California, and Louis F. Hilleary, Dean of Instruction, Los Angeles City College, California.

One comment was that, if we are a true community college, the physical, psychological, and cultural boundaries between college and community disappear. Some even say that community services should *be* the instructional program, for they cannot exist as merely an adjunct.

There is much misunderstanding about the definition of community service. Ervin Harlacher's study[1] gives the best definition, stated as "Cultural, Educational, and Recreational activities." Later, the National Council on Community Services extended it beyond cultural, educational, and recreational activities to developmental and community action areas. When students were admitted to the first CJCA yearly conference, they listened to the committee on community services and asked about the child-care centers, the mobile units in the community, getting into the community, and doing the things they were interested in. The students did not settle for a limited definition, but stressed "human renewal."

In discussing informal education, the speaker recalled that, because of federal delay, he had to start a July 1 program at the end of July and found it impossible to hire a credentialed teacher in mid-summer. He finally discovered, however, that the students didn't care whether they got credit for the class or not. This solved the problem since the coordinator of the program could then be the teacher, even with his limited credential. It should be remembered that students are not always interested in credits.

Because of the lack of definition, community service has been a budget bonanza. In community service in California, with the five-cent permissive tax, a great deal more money has been spent on facilities than on programs. Boards too often use the money to expand the library, resurface the track or the tennis courts, and build a swimming pool. They allow the community to use them on Saturday, as long as the money goes for the facilities. It is unfortunate that the legislature does not require that 40% or 50% of the money go to programs, for we have gone to extremes on facilities. With

[1] Harlacher, E. L. *The Community Dimension of the Community College*. Englewood Cliffs, N.J.: Prentice-Hall, 1969.

no definition of community service, the board spends the money for whatever seems appropriate at the time.

The commentator noted that some say community services ought to be continuing education, but have had to be an instructional function. He agrees that when a tremendous amount of public money has been spent to build a gymnasium and all the other facilities, it is criminal to lock them at night or on the weekend, and keep the community away. The community should be allowed full use of them.

He further remarked that some schools have extensive cultural programs, presenting live cultural events to inner-city, disadvantaged youngsters. This can mean having the Music Center give free tickets on slack nights or sell discount tickets for the symphony and the other cultural activities. These divergent uses of community service funds demonstrate the need for a clear definition of their function.

The second reactor felt that "if we are really going to become a community college, we must get out into the community," regardless of precise definition. He felt it more important to design than to define.

Definition must fit one's own community, depending on what the needs are. Design covers common concerns like *priorities* and *budget* [illegible]*ets*. It must also cover matters of credit vs. noncredit, culture and [illegible]tion vs. educational programs with courses, and the problem of *access*. Instead of duplicating the traditional college in the community, "we should think of access as bringing the resources of the college out into the community and [using] all the technology . . . at our command."

A fourth concern is *educational strategy*. What makes it possible for the student to learn? Community service funds can be a great help, for they can be used as seed money for innovation.

A fifth critical concern is *creativity*. How do you establish a training program to make your faculty creative? To get them to combine money and a need and arrive at something truly creative to meet the need? In some well administered community service programs, the budget always balances, the advisory committee always meets on time, and they talk for hours, but nothing remarkable happens, because no one creative is there. An advisory committee is an idea committee; it cannot design a program for you, for it does not understand the budget and the operation. This is why we must give high priority to a program for training people in creativity. (Perhaps some psychologist in the School of Education could handle this assignment.)

Sixth and last is the matter of credit vs. noncredit. Although it is no longer fashionable to talk about degrees, it is still hard to get a job without one. Community service programs must not sort out the blue collars, the hard hats, the old folk and deny them a degree or certification. The student may not really want the degree, but it shows him that he is getting something with a community standard. Let us not sell short the credit vs. noncredit idea.

One speaker was asked why he changed from community development

as a whole to the human development of individuals. He replied that, at Brookdale, individualized instruction had opened totally new vistas for him. In California the only innovative programs had been the community service programs, in which there were no rules and one simply had to meet community needs. Even in the disruptive 60s, the emphasis was on human renewal, even in the cultural programs, in an effort to stretch people, to change behavior.

Many programs have been too service-oriented, putting money into administration and overhead, instead of spending it directly on the people, changing them and thus causing them to change their neighborhoods. To create a community renewal college, we must concentrate on changing people, which is what education is all about. Let us have a community without walls, using individualized learning systems, flourishing everywhere in the community, concerned with human renewal, and thereby bringing about community renewal as a by-product.

Another speaker was asked how to bridge the gap between the college and the individuals in the community, for lack of participation cannot lead to individual self-renewal. The speaker observed that too few are involved in community service programs, considering the potential. Those enrolled in them should be two or three times the present number. Some, of course, may not be able to get to the campus.

Another remark concerned the legal scope of community services and what the state legislature allows under the community service tax law. The county council opinion is stricter than the state law, which speaks only in broad categories.

A member of the conference offered a few remarks on the identity crisis—a problem not of terminology, but of philosophy. In the 60s, the community college was one of the first agencies in higher education to provide community services, but now we talk about community education rather than community services. Since it is difficult to define the college's role and responsibilities, perhaps it should consider a systems approach. The speaker then described an upcoming extra-campus program at Los Angeles City College for an external degree. This will be an expensive and difficult program, for it must have people who know the field, who can communicate with the constituents, and who understand what is needed. The overhead will be high, since community education costs much more than education on the campus. It will also require a long time for evaluation.

Another member of the audience observed that the community college is a unique and timely institution, even though not yet defined. Its four great promises were: (1) to be an open-door college, (2) to be a comprehensive college, (3) to be a teaching college, and (4) to be a community college. Its function is to do its best to serve the needs of all human beings, and it should be the responsibility of every human being in the institution who serves other human beings. That is community service, and that is what a community college has to be if it is ever to fulfill its promises.

SECTION III

Community School Approach to Community Education

CLYDE M. CAMPBELL

COMMUNITY SCHOOL APPROACH TO COMMUNITY EDUCATION

I wish to juxtapose the thinking of others on community education before I offer my own point of view about the community school approach in particular. I note in discussions that some seek out the antithetical opinions stated by speakers. Indeed, I am encouraged to believe that the hard core design for the conference is to establish the nuances in thinking and convictions held by adult education workers, health and recreation leaders, and community school philosophers. If such differences should become set on a firm basis, conference members will have at least three choices: (1) to try to resolve any misinterpretations or misunderstandings in the ideas presented, (2) to mark clearly where points of view deviate from one another, (3) to question candidly the point of view voiced by one or more speakers.

Recently the Mott Internes, all seventy of them, in Flint, Michigan tried to define community education in a few short sentences. It was amazing—in fact, almost incredible—to observe the divergent points of view that emerged. Unless I delineate some of them, even sketchily, I fear that our thinking and our later definitions may shake down into glossy terms that sound pleasant but say little. Let me try to outline some specific opinions held by community education leaders in an effort to help readers to see more clearly the black, the white, and the gray in this resurrected educational movement.

Community education, as seen through the eyes of laymen, is the lighted schoolhouse functioning for both adults and youth in the evenings. The adult education courses range from Bishop sewing, to cake decoration, to high school completion courses, to high-level retraining programs for vocational and professional workers. The recreation activities extend from roller skating and square dancing in the gymnasium to creative art classes and symphony orchestras, orchestras practicing for concerts to be offered to local citizens and perhaps in other localities. This simple description of community education is easily understood. If everyone accepted it, I am reasonably certain that all people would perceive its philosophy, purposes, and programs through identical binoculars. All individuals would be starting from the same common base in their thinking. To be sure, when people have like feelings and convictions about social issues, considerable progress can be made with

action programs. Here is one example relating to community education. First, the very fact of similar education concepts and practices in this field enables people to reach consensus or near-consensus in their thinking. Second, when there is but one point of view on community education, college presidents, state department of education officials, members of boards of education, superintendents of schools, and other administrators can place the program in the best niche in their respective establishments.

Large numbers of people, however, refuse to accept this simplistic explanation of the subject. They believe that community education inheres in the very texture of all growth and learning. To them it is a much larger social, political, and educational reality than recreation and adult education, noble as these activities are for both youth and adults. The lighted schoolhouse with all its glories still demonstrates but a partial sense of the total process in community education. Many scholars state that evening programs emphatically do not penetrate far enough into the heart of motivation, teaching, and learning— the real basics in all education. Examples of this thinking are given below.

Where community education is the lighted schoolhouse and little more, cleavages develop between the daytime and evening staff members. At first glance this may appear a minor problem of little concern to good educational leaders. Why not have two distinct programs? seems a fair question, yet experience has shown that differences between these two operations often become so sharp they leave little room for reconcilation. When cooperation is necessary, the daytime staff and the evening workers may pull apart more than they pull together. Indeed, when these two programs function in a school simultaneously, staff members may compete with each other rather than cooperate.

PROCESS

Jack Minzey and Clyde Letarte[1] believe that community education should concern itself with process, not programs. (For the benefit of the uninformed, evening programs should follow process.)

This point of view has a certain Bible-class worthiness about it. When people gather, examine, and discuss data, and synthesize thinking about data cooperatively, it is the acme of a scientific procedure, the spirit that should underlie all community living. Here, one can see, people are striving to determine their own destiny, not supinely submitting to a destiny determined by others. To be sure, group process as an ideal cannot be faulted. It has been yearned for in each generation from the age of Pericles to the present. It is inspiring indeed to think of people building on the ideas of each other

[1] Clyde E. LeTarte and Jack Minzey, *Community Education from Program to Process*. Midland, Mich.: Pendell Pub. Co., 1972.

in spiral fashion, conceivably solving as a group intricate problems that could not be solved by a few or by one person alone. When such an operation functions with significant success, it indeed is an exhilarating experience. Most assuredly, community education cannot go wrong accepting process as the perihelion of its operation.

CATALYTIC AGENT

One often hears in community education circles that representatives from the school should function as catalytic agents for community change. This daring statement causes people to sit bolt upright. Unfortunately, "catalytic" is a term so broad in scope that it can mean all things to all people. For example, teachers as a rule ask pupils to look critically at phenomena so that they can better appreciate the good and bad in their environment. How to build a better culture is ever-present in the minds of these young people. Content studied in the physical and social sciences more often than not suggests alternative routes for better personal living and the improvement of society as a whole. I could continue, but let us assume that school representatives should serve as catalytic agents for change. To what extent they should act in this capacity I shall later measure.

OVERLAPPING RESPONSIBILITIES

Even the lighted schoolhouse, that paragon of virtue to so many people, still has thorny issues within its structure. Well prepared health and recreation teachers are questioning the moral right of community school directors to compete with them for funds, facilities, and students. The question has been raised about the legal right of school officials to use educational funds for programs that fall clearly within the purview of city government. Likewise, well trained adult education directors assert that the evening adult education classes should be under their direction, not under the jurisdiction of someone with less professional preparation.

I have introduced a few basic issues in this general field of recreation, study, and learning, and shall now state my beliefs about the community school approach to community education.

Let us start with the often repeated allegation that the school is trying to do too much. Perhaps it is in some situations, perhaps not in others. From my vantage point, school officials should flee from anything that does not relate to teaching and learning and the all-round growth and development of children, and not covet additional community responsibilities. Should there be recreation programs in the schools? I would say yes, primarily because superintendents, principals, and teachers should strive to engender in school

patrons a warm feeling of trust toward school operations. When people share with each other, they tend to care for each other. Education is a many-faceted process—parents, pupils, all citizens play a role in its execution, not teachers alone. This is another strong reason for citizens associating with each other in evening activities at the school. Citizens in a community should have faith in the goals and programs at the school and, even more, the faculty and citizens should have faith in each other as they work toward their common educational objectives. Citizens should keep in mind not only that it is their privilege to use school facilities but also that members of boards of education, administrators, and other school officials want them to use classrooms, swimming pools, gymnasiums, etc. The school should be the center for intellectual stimulation and for academic study; some would say that more important than all the rest are leisure-time activities.

Who should direct recreation programs within the school? City recreation staff members should do so if they choose. Rather than compete, the community school director should help the city recreation director succeed with his efforts. He should give credit away, not seek it, and never accept it if it is undeserved. Thousands of people have never used the school for either recreation or adult education classes. The community school director should strive to get these people to join with others in the enjoyment of evening programs. Beyond question, encouraging all citizens to engage in evening activities should be a primary task of the community school director, not, let me repeat, entering into conflict with recreation directors or adult education leaders for students or for bigger and better programs.

PROCESS—USED WITH COMMUNITY COUNCILS, BLOCK CLUBS, AND OTHER ACTIVITIES

I have tried to depict the potential strength of a group-process operation, and now turn to the other side of the coin. Unfortunately that beautiful consensus in thinking I previously described seldom occurs in real situations. This is true because the increase in commercial, industrial, and professional specialization has walled people off into spiritual and intellectual enclaves. This was not true in the agrarian period of American life, because almost everyone was engaged in agricultural pursuits. Pooling mental resources was much easier in colonial days because everyone tended to see the social scene through the same glasses. Today public school patrons come from many different vocations and professions. Each is inclined to look at things differently because he has lived differently. Indeed, because each school patron has his unique pattern of life he tends to see, hear, and express ideas in a distinct way. Frequently, when clear communication is critical to social understanding, people talk *past* each other more than *to* each other. Unless each citizen has an interest in a group situation, he will lose interest in the process and

will drift away from any kind of cooperative endeavor. As the strengths, weaknesses and controversial issues in group discussion are too many to detail here, let me suggest four positive guidelines for improving the process that Minzey and LeTarte regard so highly.

(1) People who participate in community councils, block clubs, study groups, or the like should be encouraged to give full expression to their thoughts. They must feel that their ideas are desired and worthwhile. Everyone has a driving urge to talk. If a group inhibits this natural flow of language, its members can be dead certain that its constrained participants will not remain for long.

(2) All participants should feel secure in a group.

(3) All members in a group should feel that they are learning and growing intellectually.

(4) Each person in a community council, block club, or study group should feel that he is contributing to the welfare of all.

It has been implied by some that community school directors and community council members should be catalytic agents for change specifically to remodel communities. This is too long a story to be debated in this presentation, but I shall try to weigh the arguments for and against this attitude and shall give my own point of view to get the issue into the open.

I personally believe that city problems should be left to the mayor and the city council, the constituted body expected to discharge these responsibilities. I can hear city officials ask what legitimate right school personnel and their coterie of citizens have to interject their thinking into municipal problems. As individual citizens, they have the right to file grievances, submit proposals, and protest vigorously, but, when a body of citizens from the school tries to persuade city officials to a particular point of view, they are clearly encroaching on the authority of city management. I can hear city officials say that schools are funded to direct educational programs and that this is more than a full-time operation. City officials resent organized representatives from the school dabbling in city management problems.

Where educational problems are involved, school officials and friends of the school should be pressing their point of view emphatically to city fathers and to all others. In short, when educators arrogate to themselves the right to intrude on all community situations, at this point the school is trying to do too much.

Should school administrators cooperate actively with all the other institutions in the community? Unqualifiedly, yes. Here is how educators can be effective catalytic agents and give offense to few, if any. The school superintendent, principal, and community school director each has a unique role as leader. None of them should assume the stance and carriage of a knight on a white horse, trumpeting his beliefs like a town crier, asking others to follow him blindly. They are not the chief decision-makers in the communi-

ty, not the ones to organize and rally the political forces to put a program across, and not the ones to receive accolades when programs succeed.

The educator is a person who leads with ideas. His technique should emulate Alexander Pope, who said, "People should be taught as though you taught them not and things unknown proposed as things forgot." Many significant consequences follow from this pattern of behavior. One worth mentioning is that, when people are taught ideas that become their own, they will defend them forever and ever.

Should educators be catalytic agents in this system of reference? I say yes without reservation. Certainly a schoolmaster, by both direct and indirect instruction, can have a sweeping influence, not only on a community but also on a state and nation as well. The challenge to act as this kind of leader is great. Many years ago a prominent scholar asked whether educators dared to try to build a new social order. I sincerely believe that superintendents, principals, community school directors, and teachers *can* build a new social order, but they will have to do it with the power of their ideas, not with the power of their positions.

I will now direct attention to the operations needed to give the k-through-12 and the evening program a unified goal. Many scholars and practitioners believe without reservation that classroom content and experiences in the community should be part of the same package. In other words, student learning and student life should proceed in unison.

Pupils should go forth to the community not just to socialize, not just to use its facilities and consume its goods, not just to make money, but to study carefully the behavior of its people as they function in their respective day-to-day environments. Everything a youngster does in the community should help him to grow intellectually. When young people return to the school, administrators, guidance directors, teachers, librarians, et al. should help them to evaluate the institutions in their community—their strengths, weaknesses, and overall responsibility in a free society. To express the same idea a little differently, human beings living in communities, striving to gain communion, should be the golden thread for all the teaching and learning that is woven through the educational fabric.

There is real unity when education and experience function as a single process, and joint motivation by laymen and teachers produces a union of interests far stronger than most educators have yet recognized. Many boys and girls do poorly in school because they lack incentive. Victor Hugo, said that people do not lack strength, they lack will. Indeed, what motivates certain people and not others to high-level achievement is one of the great enigmas of human nature. Evidence shows that the models young people emulate determine their later successes much more than the courses they study in school. I return to the question of what is community education. Many scholars aver that, when school administrators and teachers persuade fathers, mothers, siblings, and other laymen to motivate young people to

high scholarly production, community education is functioning at its best. Victor Hugo is indeed correct—people leave two-thrids of their brain dormant from lack of will, not from lack of strength. Still another facet of community education is nonprofessionals functioning as paraprofessionals and teacher aides. Having citizens from the community participate in the day-to-day school operation is a practice expanding at an exponential rate. Laymen first served as teacher aides—running errands, checking papers, assisting children with boots and clothing and the like. Today they perform many instructional services under the direction and close supervision of qualified teachers—drill work in arithmetic, reading, spelling, and assignments that do not require high-level training.

Today, many homebound mothers receive instruction on how to teach their pre-school children. The instructors may come from the university but, more often, the service is rendered by the public school faculty. The message in these illustrations is that teaching young people is no longer the sole prerogative of professional personnel. Indeed not, for community education is taking on new dimensions. More and more laymen are serving as both instructors and teacher aides.

Here is what, to some people, would be the ideal community education. It is a setting where everyone is motivating youngsters, everyone is teaching young people, everyone in his own best way is studying, thinking, and growing intellectually. To some true believers, it is the whole child that learns, not a part of the child. Experiences that people have had in life determine not only what they believe but what they see, hear, and feel. In community schools, teaching should never be separated from life itself. Community education as an evening program alone is not for the true believers. From their vantage point, all experiences that affect learning, academic or otherwise, should be intertwined and interwoven into one educational tapestry.

REACTIONS OF THE PANEL

For the third session, the reactor panel was composed of Ellis M. Benson, President, San Diego Mesa College, California; James E. Deitz, President, Heald Colleges, San Francisco; and Thomas Mayhew, Director, Center for Community Education, Arizona State University. Their responses to the preceding paper are briefly reported here.

The community school concept cannot be the responsibility of any one level or segment of education. Our concerns as educators are not only with the community college field, but also with older people, some on welfare and without skills, and even very young children. We should all work together from preschool to graduate education. As a community of educators, we must be concerned with all the people who have problems that education can resolve. We should differentiate between adult education among extended day organizations and among community service programs, since they have separate interests for separate specialists. (They need not be separate if the practitioners can meet together.) Community service programs include not only cultural events, but also skill centers, counseling programs, and child-care centers. In California, some feel that adult education is outside the community school. It might be a good idea to bring the adult education people around to the community school idea and have more day adult schools. Why must adult classes start in the late afternoon or evening? Many people would find the day adult school of extreme value. (Some colleges are already providing this.) The use of media and other technology should be viewed only as an adjunct to the more important motivational and peer counseling, for, as we turn to the 30-hour week and early retirement, the adult and community schools become very important.

The common bond between community services and continuing education is their diversity. Since each community must gauge its own needs, it appears that the community college is the institution to assume leadership and to coordinate all the other segments.

Finally, the community school and the community service program must have separate funding, responsibility, and authority. Each must have its own boss, its own responsibility, and its own budget or it cannot work.

The next reactor on the panel made three observations, three comments, and asked three questions. First, he mentioned home counselors who go to the home and family to help resolve social problems; health welfare information, presented as education; and the need for marriage counseling. His comments were that the college should go in the opposite direction. Educators should confine their activities to precisely defined educational services in the traditional sense of the word. They should specialize in simple, basic education, imparting knowledge, understanding skills, and not get into home counseling, resolving social problems, health welfare instruction, or marriage counseling under the banner of education. Rather than try to do all things for all people, educators should restrict their activities.

One question concerned the impact of eliminating college degrees and college credits and of giving examinations monthly to any and all applicants. Next, he asked, "Who should be responsible for driver education for various age groups? Who should teach men and women how to use fire arms?" In short, who should teach any or all of dozens of courses? These questions led to one on the allocation of scarce resources for teaching people. The answer might be to have enough of the precision and universal acceptance we would like to have, if we want to use our limited resources most effectively and efficiently.

The next reactor described certain colleges in Phoenix as examples of community school success and frustration. One school has been able to reduce vandalism to zero. Another has raised average daily attendance to about 95%. (Other good programs, unfortunately, were cut by the board to save money.)

Another college and a high school lacked connecting public transportation. The college decided to cooperate with the high school, and now 35 full-time courses are conducted at that high school each week. Students can now earn an A.A. degree at the high school. This has not only contributed a flow of students from the high school to the college, but has also improved the quality of life for many people.

One community school director, working with a college, has programs and offerings in the city jail. They even have courses being taught on the ski slopes. These activities are bettering the attitude of people toward their school system.

Arizona colleges have found that, when they improve the image of the educational system in the minds and hearts of the parents, they improve the average daily attendance and have an impact on the learning abilities of the young people.

This country has the resources to provide any quality of education it wants. It is up to educators to improve the quality of life and to make education the number-one priority.

SECTION IV
The Extended University Concept

LEONARD FREEDMAN

THE EXTENDED UNIVERSITY

This subject is enmeshed in confusion, lacking agreement even on the semantics. I refer to the "extended university," which offers "extended" degrees. While more commonly reference is made to "external" degrees, much is also heard about "nontraditional," or "adult," or "extension," or "part-time" degrees.

These differences of terminology are not merely stylistic, but convey genuine differences in purpose, content, and structure. We can, however, find three common elements among the various programs.

First, the audience mix tends to be older. It is true that some of the programs have a strong appeal to the 18-24 college-age group, but the main emphasis in this movement is on making degree opportunities available to older people.

Next, because these older people usually have full-time jobs or carry substantial home-making or other responsibilities, these programs are characteristically held in the evenings, on weekends, and in the summers. Many of the classes are conducted off campus.

Finally, the programs embody innovations in one or more of the following: curriculum; instructional methodology; student assessment for admission standards, degree requirements, and the testing of performance.

Programs with these attributes are proliferating all around the country—indeed, all around the world. You must already know something about the British Open University; Empire State College; the New York Regents' Degree; the University Without Walls; the new departures of the University of California and the California State University and Colleges; and some of the other programs that have existed for some time at Oklahoma, Goddard, Harvard, and so on. I shall describe these only in the context of discussing specific issues. And there are issues.

The subject is surrounded by controversy. Discussion has become polarized between opponents of the programs, who express deep anxieties and even fears, and protagonists, who see these programs as the salvation of higher education in America.

Time is too short to deal with all of the issues, but I have selected three for consideration: the size of the audiences, the quality of the students, and the amount of innovation needed. On each issue I shall present arguments pro and con, and give my own assessment.

1. How Many Students?

How many people want these programs? *The protagonists* speak of huge numbers, vast hordes of people waiting to trample down the doors of previously resistant institutions. They come from:

a. the 38 million people 25 years of age or older who have completed high school but have never gone to college
b. the 12 million people 25 years of age or older with one to three years of college
c. the large number with a bachelor's degree who want a higher degree
d. a considerable proportion of the 18-24 age group looking for an alternative to the present full-time system.

The *opponents* are highly skeptical of these figures, arguing that they give no real indication of the effective demand. It is true that most people in each of these categories would like to have a degree, but the potential student body will be sharply reduced as a result of the four constraints necessarily associated with the programs.

First the student fees, which in some cases will be quite high, will discourage many. Then there is the time factor—several hours a week over a period of years. Of those not discouraged by that prospect, few will stay the course. Next, a degree program demands a heavy commitment of energy, and most of those who would like to get a degree on a part-time basis will not have enough energy left over from their other responsibilities. Fourth, unless we are talking about diploma-mill operations, only a small proportion will be able to meet the necessary academic standards.

The *protagonists* of these programs vastly overestimate the need for more degree programs. America is abundantly, perhaps excessively, endowed with opportunities to earn degrees. Thus the example of the British Open University is irrelevent to the American experience, for we do not suffer from the dearth of university places that characterizes the British educational system. Certainly older people have educational needs, but most of them could be met by a variety of continuation education programs outside the degree framework.

Thus the demand for the proposed programs will be great only if we are prepared to give away degrees at virtually no cost, with little expenditure of effort, and at low standards of quality. Once the constraints are made clear the demand will shrivel. *My assessment* is that the warnings of the skeptics are important. The more ebullient projections must be scaled down drastically.

Nonetheless, the demand will still be substantiial. Even though the number who never went to college is much lower here than in other countries, we have many more and stronger prospects for new degree opportunities—those

who started college but never finished. Altogether there are about 12 million in this category, of whom about 6.5 million are under 45. These constitute the major audience for part-time baccalaurate degrees and, if present dropout rates continue, that number could well double by 1990.[1]

To these we must add the large and growing number who want graduate degrees, but cannot give up their jobs to attend full-time, and the many younger people who, as the present enrollment situation in our colleges makes clear, are looking for an alternative to a system that tries to keep them in the classroom without a break from the time they are five till they are 24 or older.

Obviously the pool is very large. Many of these, perhaps most, will not seriously seek a degree (or will not qualify), but the experience already gained in the early programs in this field, and in continuing education programs generally, provides solid evidence of a strong and persistent demand.

This demand has clear implications for community colleges. First, there are the 38 million high school graduates who never went to college, 20 million of whom are under 45. Community colleges have the capacity to develop more opportunities to bring them into higher education by offering programs responsive to their special needs and interests. Beyond this, as degree programs for older people expand, community colleges could well put less emphasis on terminal degrees and more on creating the appetite for education that can be pursued later in life.

2. How Capable Are Older Students?

Can older students learn as effectively as younger people? The *opponents* of these programs are dubious about the academic performance of older students.

They are, it is said, tired after the day's work, and come to the classroom with depleted energies. Their study patterns are discontinuous, for their other responsibilities crowd in upon them and prevent their making that sustained, intensive effort without which learning is difficult if not impossible. Next, because they have typically been away from the classroom for some years their study skills have atrophied. Moreover, many older people, facing pressing demands to deal with immediate problems, tend to be impatient with theory. They insist on the immediate applicability to their work tasks of what they study in the classroom, but this Philistine insistence on the practical is antithetical to what a university is all about. Finally, the typical adult class is too heterogeneous, too diverse in age, interests, and educational preparation, to provide for an effective learning environment. The *protagonists* reject these allegations. They insist that older people are perfectly capable of learning at a high level. Indeed, they claim that mature students bring to the classroom two significant advantages over their younger counterparts.

[1] See Cyril O. Houle, *The External Degree* (San Francisco, Calif.: Jossey-Bass, Inc. 1973), p. 16.

First, they are highly motivated. In contrast to many younger students who are restless, dissatisfied, wondering whether there isn't something else they ought to be doing with their lives, older people come to college with a high value on education, have clearly defined academic goals, and are eager to complete their studies with as little digression as possible.

Second, they bring experience—work, community, life experience—to their studies, providing a great enrichment to the learning process and an invigorating opportunity for the faculty.

That these assets easily offset the alleged disadvantages inherent in teaching adults is clearly shown by research in the field. A summary published in 1959 of the research studies comparing adults and young people in university credit courses concluded that "there is considerable evidence that adult students are equal to or perhaps slightly superior to undergraduate students in learning *performance*. Without exception, in the group tests adults have shown equal or superior learning *ability*."[2]

My assessment is that, although real pedagogical problems are inherent in degree programs designed for adults, the way to deal with them is not to deny their existence or to abandon all standards and existing requirements, but to:

a. demand rigor, but not to assume that any departure from the methods designed for younger people must inevitably mean a lowering of high standards
b. provide opportunities for older people to refurbish their study skills
c. set some limits to the range of educational preparation in a given class
d. help adults use their experience in their studies. This is not to say that credit should automatically be awarded for experience, for some people learn little or nothing from experience. Rather we should devise ways to help students translate their experience into educational terms, to use the students' experience in the building of a curriculum, and to select teaching methods that respond to that experience.

These are difficult tasks, but they are by no means unmanageable, as is shown by the research. Some may challenge the conclusions drawn from the research (and we undoubtedly need more studies), but there is no question that older people can learn. This, after all, is a reassuring finding. Were it not so, we should all have resigned our faculty appointments when we were 30.

3. How Much Innovation?

To what extent do these new programs require departures from existing degree programs?

[2] Roger DeCrow, *Ability and Achievement of Evening College and Extension Students* (Chicago, Ill.: Center for the Study of Liberal Education for Adults, 1959), p. 10.

The *protagonists* regard the existing system as deadening, stultifying, and especially unsuited to older people. Thus only root-and-branch change will suffice, whether we are talking about (1) the curriculum (which must be relevant to the interests of the students), (2) learning methods (among which independent study and new instructional technologies must play an especially important role), (3) faculty (in which the existing teachers must give way to a new breed of mentors and counsellors who enter into "contracts" with the students), or (4) structures (the present institutions being rigid, impersonal, and bulwarks against change).

The *opponents* concede that a degree of innovation is necessary to the health of any educational institution. They contend, however, that the claims made for radical new approaches to degree programs for older people are mostly untested, and that, if such far-reaching changes are instituted at breakneck speed, the result can be only a drastic deterioration in quality. Only a faculty hired by current criteria, working with a student body capable of bringing to their studies a sustained, intensive, rigorous effort, is capable of introducing the kind of innovation that does not destroy standards.

In *my assessment*, existing college-degree programs have been designed for young, full-time students. It is unlikely that they will be fully appropriate, without modification, for older people studying part-time. Much more innovation is called for, therefore, than is presently going on in most universities and colleges. Change is needed in every area: in curriculum (where there should be more interdisciplinary work), in instructional methods, and in the kind of faculty employed.

However, in designing degree programs for adults we do not have to wait until we have totally transformed every aspect of existing programs. While it will be useful to have at least a few radical designs, for the most part we should recognize that some features of traditional programs will serve the purposes of older students perfectly well, and that some of our present faculty are perfectly capable of teaching adults.

What we need above all is a period of experimentation. Despite the sweeping assertions of the advocates of contract learning, media teaching, independent study, and the replacement of credit accumulation by the achievement of competencies, we do not as yet have many data to go on. Our task now is to get those data.

I am not suggesting that we begin a long period of pure research before we act. What we need in this field is applied research, a great variety of demonstration projects to test hypotheses on every aspect of adult learning.

CONCLUSION

Given the time limits, I have touched here on only three of the main issues emerging from the extended university concept. (I have not even men-

tioned the problem that haunts administrators and faculty alike—the funding of the programs.) Even so, I can present the following conclusions:

Much frustration and disappointment lie ahead for those developing the kind of programs I have been discussing. Some of the rosier predictions will give way to disillusionment. A good deal of shoddy stuff is already appearing and will collapse ignominiously, but this is no passing fad. Enough good will survive to become a major feature of higher education in America. I base this assertion on two of the underlying social forces that are shaping the future.

The first is demography. The dramatic decline of the birth rate, combined with the lessening enthusiasm of the young for a college education, is already producing a sharp downward revision of enrollment projections. These trends could change again, of course, for demographic predictions have been notoriously unreliable in the past. Still, it would be imprudent to anticipate a return to the earlier era of growing enrollments of young people. If the trend continues downward, two courses of action are possible. The first is to accept a diminished role for institutions of higher education, with lower budgets, and a reduced demand for faculty. Some faculty have longings in this direction, but institutional behavior is not usually characterized by the cheerful acceptance of cutbacks. The alternative is likely to appear increasingly attractive—to seek other sources of enrollment, the most obvious being the higher age groups. If this is accepted, as I believe it will be by an increasing number of colleges, it cannot fail to have important consequences for curriculum, teaching methods, the times and places at which programs are offered, and so on.

The second basic trend is toward the post-industrial society, essentially a learning society, with continuing education the norm rather than the exception. Most of this continuing education will not be within the framework of degrees. The popular association between education and degrees may well be weakening, as I believe it should, yet I suspect that there will continue to be a place for degrees. Even if they are of reduced importance, they will constitute a smaller portion of a much larger aggregate of educational activity.

In that case, the extended degree (or the external, or adult, or part-time degree) will, like continuing education generally, move on from its present peripheral status to become an integral element in the mission of institutions of higher learning.

REACTIONS OF THE PANEL

In response to Prof. Freedman's paper, William K. Haddeman, Higher Education Specialist, California Coordinating Council for Higher Education, and Lawrence W. Erickson, Prof. of Education and Assistant Dean of the Graduate School of Education, UCLA, raised certain questions for discussion.

Among the questions was the subject of the market for the external or extended degree program in which we all have a particular interest. We need more information to design programs for it. Should it be for the older person or for the younger person looking for a part-time or alternative program? Are there conflicts in these two populations or not? How old is old? Continuing education should not be separate from degree education, nor part-time education from full-time, although the distinction is valid for some programs.

The California State University and College system and the university system have done some research in this market for external degrees. In spite of conservative estimates of demands for particular programs, they found a number of people who wanted a given program. They discounted this finding and turned back to an ultraconservative estimate for a set of given programs in some areas. For example, humanistic psychology was one choice of the people in a certain region. The doubly discounted estimate of the number of people who would be interested was between 130-150. The program that was finally implemented had an enrollment of only 45, though it is possible that from year to year the program will grow. This illustrates how the estimates of the population available for these programs must be tremendously discounted to arrive at any reasonable projection.

Another question raised was the significance of a degree, which is becoming less important to more people. If an older person goes to college, registers for a degree program, stops out or drops out, or becomes an attrition figure, was he really a dropout or was he getting some other kind of continuing education?

The question of whether or not the degree is an unnecessary hurdle was raised in the Supreme Court in the *Griggs vs. Duke Power Company* in 1971. The decision was that companies could not require a degree for employment if they could not prove that the skill the degree provided was required for the job. The impact of this may affect degree programs, especially external degree programs, once it catches up with the employers who are requiring unnecessary degrees for hiring.

Another illustration that relates to the market for external degrees is the increased requirements that California licensing boards must by law lay on their licensees. In this past year, eleven boards were required to redefine the continuing education requirements for their particular license when it comes up for renewal. These particular continuing education requirements will be part of the renewal process. Since, in some cases, a degree will take the place of continuing education, a demand may be created for external or continuing education programs, thus increasing the market. What does "external" in the title of these programs signify in the operation of the campus and its interface with the community? A campus can have three types of relationship with its community. The first is the traditional type, where the campus is the educational resource center for the community. The people come to the campus for classes, cultural events, and recreation and community services. The second type is the campus as a distribution center, where the resources are shared in the community in an effort to break down the wall and make a visible interface with the community. A third type is the campus as a coordination center, which is also relevant to external degree programs and has been referred to previously as the "systems approach" to community services.

The suggestion that the community college take on the role of coordinator for community education is implied in a form of external degree program explored by Sam Gould in 1969. This is an interesting and innovative administrative mechanism for dealing with post-secondary educational needs. It calls for a "communiversity," a university of the future, to be a loose federation of all the educational and cultural forces of a community at every age level. This is presently being tested in Syracuse, New York, and we should soon have feedback from it. The point is that community college (and higher education in general) should go beyond the campus, take its services out into the community, and help to coordinate the educational resources of a community. The task that goes beyond the capabilities of a single campus is coordinating the diversity that exists within a community. It must be interrelated, organized, and coordinated because the community college cannot do the whole job, and it would give the community college a chance to specialize. Nevertheless, the community college has the chief responsibility for initiating this organization.

The projections for the market appear appropriate; the market is big, but it is going to be specialized. Programs must be designed to meet specific needs in the market. The job of interrelating the resources of the community is big and will require the administrative resources of more than a single campus.

We are concerned about the "ideal" and the "reality" in education, and equal educational opportunities for all. How do we use our human resources and manpower effectively? We all agree that our informal degree is probably more valuable than our formal degree—the one that we received from "knocks" college. Extended degree education can go on in various places

in the home. Early home life certainly makes a difference to the individual. So does what happens on the job. The business world should be involved in the whole educational process, for it is a most valuable experience.

Education goes on in libraries, museums, churches, and informal organizations. In today's changing society, we must set up priorities for the extended universities (universities without walls), for we shall quickly become obsolete without some way to renew our education. We have put so much emphasis on the cognitive aspects of education, that we now need to put more on the affective side to become better human beings. Education should be more available and we should establish priorities to make it so.

What is meant by giving credit for experience? What is the relationship between formal and informal learning, academic credit, the granting of an academic degree, and credentialing? All seem to intersect at times and, although the categories are blurred, there is nevertheless some classification. Some distinction must be made between the applied activity itself, the recognition of the activity, and a formal educational structure. Applied activity does not have to be within the formal confines of university or college credit, but if the student wants a degree, examinations can be given. A degree is becoming irrelevant to more people who want continuing education, but while the proportion of those wanting degrees in the future may be less, it will be a smaller portion of a larger aggregate. Therefore the total will continue to increase. Time spent in non-degree adult programs shows that it is precisely what gives programs their flexibility and their creativity. Work with the Academic Senate to establish new degree programs has shown that future interest will not be limited to the degree framework, though there will be some who still want degrees. We have indoctrinated the American people with the idea that "learning" is associated with "degrees," but we may have to abandon that association and let our colleges become institutions of continuing education with no concern for formal degrees. It will not happen in the next five years, but powerful forces are moving in that direction.

At the same time, we see a countertrend toward more specialization within each of several professions demanding ever higher performance within narrower specialized areas. Preparation for that kind of work may continue to require sustained periods of intense study and the recognition for such study may become what we call a "degree." If we abandon degrees, we may have to re-invent them under another name.

In UCLA's extension program, many people still plead for a degree. When asked why, they say that, in spite of countertrends, in their work, employers, agencies, and professions demand that they demonstrate their proficiency by sustained study and a degree. In many fields, the bachelor's degree is not enough and the doctorate is becoming less relevant, but the master's degree is growing in importance. We cannot conclude, therefore, that the degree is dead.

SECTION V
Community Development Concept

RICHARD W. POSTON

THE COMMUNITY DEVELOPMENT CONCEPT AS AN ALTERNATIVE APPROACH TO RESPONSIBILITY FOR CONTINUING EDUCATION

In introducing the community development concept as an alternative approach to responsibility for community continuing education, let us begin with this basic assumption: that, because man is a social being, the varied forces that exert the greatest influence on his patterns of learning and that provide the major portion of his education come out of the social context in which he lives and grows.

This is merely to acknowledge what the late Joseph Hart[1] told us a long time ago, that education goes on whether school keeps or not. Or, to put it another way, man's most powerful educator is not the school but the community. The learning that man receives from the community goes on day in and day out, from the moment he is born to the moment he dies. This learning may be positive or negative or a mixture of both but, whatever its nature and content, it is real. For better or worse, it is there. No matter how often he changes location, no matter where he goes, man is forever subject to some form of community and to the broad range of conditioning influences it exerts on what he learns.

The community, together with the actions and events that shape its development, can therefore be looked on as a powerful and continuing classroom, its student body being the citizenry itself and the many and diverse groups of people that comprise the citizenry. This is not a classroom of blackboards or grades or textbooks or formal curricula, but a classroom of life itself. From this classroom there are no dropouts except in death. More than any other single factor, the kinds of communities people build and the varied roles they play in the building will determine the nature and quality of what they learn. Indeed, what people learn from the many cross-currents of community life may, and often does, cancel out what they learn in school.

Thus, as a process of learning, community development is nothing new. It is as old as civilization, and in the United States is deeply rooted in the

[1] Hart, Joseph K. *Education in the Humane Community*. New York: Harper & Row, 1951.

earliest colonial days. We do not need to go back to the pre-colonial events of our history to make the point. We need only recall that, for more than a century and a half, before the American Declaration of Independence, villages and towns—communities such as Jamestown, Plymouth, and many others famed in our national history—were organized and developed by the people who settled and lived in them. It was this process of organization and development that became the principal learning experience of these early generations, the prime determinant of human attitudes that eventually led to the birth of a nation.

Frequently, these early communities became disorganized, riddled by factions, and hampered internally. Many of them failed. Others almost failed. The people learned accordingly. From their engagement in this organization and development, from their failures and successes in starting and building communities, the colonists learned little by little how to cope with their problems, how to deal with their differences, and how to exercise responsibility in civic affairs.

The principles of equal rights, local initiative, representative government, and all other aspects of the democracy they proclaimed for their new nation embraced a set of ideals for human living that remained to be put fully into practice, and that long journey is still winding through the pages of history. Indeed, this journey will probably never end, a human epic in which our reach will always exceed our grasp. But from the learning they had gained in the process of community building and community problem solving, our ancestors, by the time they created the new nation, had made a substantial beginning.

This process of learning was described in simple and vivid language by Alexis de Tocqueville,[2] when he wrote during the early 1830s, "These Americans are the most peculiar people in the world. You'll not believe it when I tell you how they behave. In a local community in their country a citizen may conceive of some need which is not being met. What does he do? He goes across the street and discusses it with his neighbor. Then what happens? A committee comes into existence and then the committee begins functioning on behalf of that need. And you won't believe this but it is true. All of this is done without reference to any bureaucrat. All of this is done by the private citizens on their own initiative." This behavior may have been peculiar, but what De Tocqueville was describing was a powerful process of learning or, if you will, of continuing individual and community education.

Today American life has grown more complicated, our society more complex, our community ills infinitely more aggravated and resistant to solution. Yet two basic facts have not changed: We still cannot handle our community problems by any less civic initiative and constructive effort at the local level than was required in the earliest years of our country's history, and if we

[2] Tocqueville, Alexis de. *Democracy in America*, 1835. Quotation from a historical document in the U.S. Department of State, Washington, D.C., 1959.

are to create communities that provide people with the best possible continuing education, we must find ways of motivating and engaging the local citizenry in the process of creating and maintaining such communities. There are many ways of defining community, but thinking of communities in the geographical sense, such as a town or rural area, or as identifiable localities where it is possible to create a sense of community within our urban and suburban areas, the peculiar kind of behavior or continuing education that De Tocqueville described in the early 1830s is still possible with various adaptations. It is far less likely to occur, however, without the presence of a new kind of educator who has emerged only recently and who has yet to acquire the recognition and acceptance he deserves.

This brings us to the community development concept as an alternative approach to the responsibility for community continuing education, a concept that says that good communities don't just happen, they are built. This is a challenge to many institutions, in particular to our community colleges. They are *in* the community. They are *of* the community. Much of their sustenance is drawn from the community, and they possess a unique capacity for flexibility and innovation that far exceeds that of most other institutions of higher education. But if this challenge is to be met within the framework of modern times, we must provide the new kind of educator to whom I have referred—the community development practitioner whose job is helping people to become engaged in organized efforts in community problem solving, aimed at creating for themselves better places in which to live and learn.

Although community development as a process of learning is not new, the concept of community development as a means of continuing education, as an institutional responsibility, or as a professional practice by the kind of educator I have called a community development practitioner, is extremely new—dating back not more than thirty years.

Numerous definitions have been offered for today's community development concept, but in general they usually come out something like this: a democratic process of community self-discovery and problem solving organized to deal comprehensively with the entire community and all the varied functions of community life, recognizing that all these functions are interrelated parts of the whole. The ultimate goal of this process is to evolve through cooperative study, planning, and action an increasing excellence in civic performance that will enable people to build for themselves the physical and social environment best suited to their well-being—as individuals, as families, as viable self-determining communities.

When this process is set in motion, the education that man derives from his community will be enhanced, community problems will be more likely to be resolved, individual responsibility among fellow human beings will be strengthened, and a significant step will have been taken in further translating our democratic faith into democratic action.

We can envision the kind of learning that comes from putting into practice the community development concept by considering the fact that, while all communities are different, they also have many common elements. For example, they all have a certain spatial dimension containing a complex of man-made facilities and various natural features, which we may call the community's physical structure.

The man-made portion of this structure may result from imaginative thought and careful planning, or it may simply grow up by chance, taking on whatever design circumstances happen to dictate. It may be crowded or uncrowded, clean or dirty, attractive or unattractive, well kept or run down, wisely or unwisely used, suitable or unsuitable for people to inhabit. It may be a mixture of these attributes, but whatever its quality or state of repair—good, bad, or a combination—this physical structure will weigh heavily on the learning man gets from his community.

If the community development concept is put into operation, people will seriously examine and study this structure to identify specifically whatever problems it may pose. They will analyze the problems. They will seek constructive methods of dealing with them and, as this process of self-education and action unfolds, a whole new horizon of learning will be opened.

We can go even further. As the people examine this aspect of their community with the help of a community development practitioner (supplied by an institution concerned with continuing education), it will soon become apparent to them that interlaced in this physical structure, shaping it and being shaped by it, is also a social structure—the composition and configuration of the community as a civic body with its infinite maze of human activity and relationships. Thus, the process of learning next moves to a still broader horizon, from which further enlightenment and constructive interaction between varied local interests become inevitable.

People may study themselves as a community by whether the population size is increasing, decreasing, or remaining about the same. They may look at themselves as a civic body according to age, sex, race, occupation, marital status, and family units. They may examine themselves from the standpoint of how their community is organized into both formal and informal groups. They may survey their likes and dislikes, their attitudes toward themselves, toward each other, and toward their community as a whole.

They may analyze their community by its political and religious beliefs, its varied levels of formal schooling and economic attainment, what people regard as important or unimportant as life goals and ambitions, its business and industrial activities, its offerings of recreation and entertainment, its school system, its local government, its access to health services and to library services, and to all other services needed for living according to locally determined goals and standards.

From this community self-analysis, which is inherent in the community development concept as a modern form of continuing education, people will

discover for themselves what most people do not discover from reports written in distant offices or by professional planners. They will teach themselves that all the component parts and functions, physical and social, that influence and educate them are interwoven into the total fabric of their community life and are major determinants of their well-being or lack of it as a civic body, as individuals, and as various groups within the civic body. The community thus gains new insights, improved internal relationships, and a better understanding of the direction it is moving—toward better days, or toward deterioration and decay.

The community development effort therefore becomes a profound process of learning and motivation in numerous fields of human endeavor and problem solving. It is the heart of the community development concept as an approach to continuing education.

As this exercise in learning becomes operative and the multitude of interrelated activities, structural forms, and possible institutional services become increasingly clear in the public mind, one common result is not only a new will and determination by the community and its individual citizens to probe deeper into its problems, but also a growing civic skill in how to do that probing, in how to make better use of both technical and material resources, and in how to participate effectively in the planning and action necessary to bring about needed change in ways that will not be counter-productive.

Never in our national history has this civic skill been more urgently needed. Never before have we as a people had more problems or more opportunities, yet never before have we witnessed more failures to rise to these opportunities. It is a strange paradox of our times that, as we have expanded the policy of using the power and resources of our national government to deal with local community problems, the problems continue to increase, the results of our national programs continue to produce less than expected, and countless millions of needed dollars are wasted. As a nation, we have become increasingly frustrated and disappointed, largely because our civic efforts at the local level have so often been too little and too ineffective to make adequate use of the national resources we have had available.

The widespread assumption of responsibility by our universities and colleges, especially by our community colleges, for the concept of community development as an approach to community continuing education is an essential means of dealing with this modern dilemma. As this approach is increasingly applied, a higher quality of civic skill for community problem solving will grow. One practical result of assuming this approach to learning will thus become a significant aid in preventing the continuing waste we can no longer afford.

The very act of local citizens collecting and assembling the data they must have to see themselves and their community clearly and objectively, followed by their interpretation of what the data say to them, is a potent instrument of continuing education. By simply analyzing and openly discuss-

ing existing community attitudes, following a systematic job of fact-finding by the citizenry itself, attitudes that in themselves have been major obstacles to community problem solving will begin to change. By the mere process of examining its web of formal and informal organization, the community learns to recognize more clearly its internal human resources, and how they can be turned into greater assets for community action that really counts, that produces truly positive results.

The efficiency and reliability of public services, the relationships between people and government come under scrutiny. The community's physical appearance gets a going over and leads inevitably into the broad area of conservation and environmental improvement. The kind of economic development for which the community is best suited and practical ways of achieving it come in for serious attention. Housing conditions, school problems, and the adequacy of health and recreational facilities will be examined. Realistic means of accomplishing needed improvements will be discovered, in some instances through individual communities acting alone; in others, through several communities acting cooperatively on an area or regional basis; and in still others, through acting in partnership with state and federal governments.

In summary, if the community development concept as an approach to continuing education is adopted and put to work, no aspect of community life will be overlooked or neglected. This is a process of learning in the highest sense. It is a responsibility of high priority for today's educational institutions. For this process of learning, more than anything else, can put our resources for community problem solving to effective use and keep our nation moving without needless detours or delays on that never-ending journey toward the full realization of the democratic heritage that began so many years ago.

REACTIONS OF THE PANEL

Reactions to the Fifth Session paper were led by Marie Y. Martin, Director, Community College Education, U. S. Office of Education, and Clark E. Chipman, Senior Program Officer, Region 5, Chicago, Illinois, U. S. Office of Education.

The new title—"Community Development Practitioner," in contrast to the term "Community Services Director"—was noted, suggesting a more appropriate title and an interesting, more inclusive role in the community.

It implies great faith in and respect for the community, for the community college belongs to the community and not to the president or the administration and faculty. This attitude is basic to college functions and operations, although it is not necessarily accepted nationwide. If this is true, the faculty and administrators must do more than provide services as we now perceive them, services determined exclusively by the college. Community college employees across the country may not believe this or understand what it means. Does it mean subservience to the community?

If the community itself is to be involved in determining its needs, if people must examine themselves, the community development practitioner can help them become engaged in deliberately organized efforts and community problem solving to create better places to live and learn. This seems like a new role, different from that of director. How does the development practitioner identify the right people, ones truly representative of the community? The community should be involved directly in determining its needs and wants, but should satisfy those needs in cooperation with the college. This seldom takes place, at least not to any great extent. The community, in its assessment and analysis, should study attitudes and philosophical points of interest and make them a viable part of determining the future of the community college.

The present input for the community college at a decision-making level is the Board of Trustees, but does it really represent the total community or is it an élite? How many trustees are from the lower-middle-class income bracket? Would the community involvement approach not overlook the fact that particular segments of the community are not necessarily represented by the Board of Trustees?

Certain segments of the community have a low income and are otherwise disadvantaged; the college really doesn't understand them and in many cases doesn't even want to. What then should a community services director do for that disenfranchised segment of the community? If élitism exists in community colleges, how can it be dealt with before this approach can be successfully implemented?

What new training must community development practitioners take to fit and fulfill this role? Must Ph.D. and Ed.D. programs become significantly more sensitive and expansive, with new courses and experiences in community involvement?

We have been talking about adult education, but nationwide we are concerned with who handles education for adults. Is it the adult school connected with the high school, or with the community college, or with the university? It has been mentioned that most education comes from the social context in which man moves and lives; the whole community is a classroom. We have heard about the problem of transferring the work in this community into classroom work and the respectable college credit, because we are still living in a credentialed society (including degrees *or* credentials). It has also been mentioned that some of this community experience cancels out in the classroom.

We are concerned not only with transferability of credit from work experience into classroom experience, but also with transferability of credit. About a year ago, the Office of Education started a study on credit transfer, and is studying how to make senior institutions accept some of the credits given in community colleges for work experience. The USOE is planning to hold a reacting conference and to issue papers. One issue will be on the quality and substance of education.

Studying the problem of mobility of students across the United States, we find that many students are attending seven or eight colleges or universities. We must find ways of motivating and engaging the local citizens in creating and maintaining communities with the best possible community education. Recently five executives from a large corporation came to the Federal Office of Education to find out how they could become involved with the community colleges in the continuing education program and how they could offer their services, their personnel, their resources, and their advice to the community colleges. They believed that curricula were established by the federal government and that that was the place to start. The USOE explained that education was a state and local function and that they must start working locally. They said they had an excellent program with the community colleges for their own employees, but that it wasn't enough. They wanted to help the community colleges make education a real community unit. One problem when working with business and industry is projecting manpower needs. These are changing so rapidly that they do not project even three years in advance. How can you change curricula

with so short a projection? The executives said that community colleges are so slow in changing their curricula that, when a manpower need is evident, it takes the college about two years to get new ones established. The proprietary schools, which are becoming accredited, are doing it much faster.

Community colleges have advisory committees, but who pays attention to them? When I talk to advisory committees, they complain that the school never listens, that the school still has the obsolete curriculum it had ten years ago, even though the committee asked that it be discarded.

The executives were asked why they didn't take the initiative and go to the community college to offer their assistance. They admitted that they were a little reluctant to do this. (It is also true that no one from the community college came to see them.) It seems community college developmental officers could simply go across the street to find out what problems existed in industry.

Areas of major concern were still minorities and women. How do companies find qualified people and how do qualified people find out about the jobs? Community college counseling centers are a new trend across the country. Half of the proposals that came to the USOE were for community counseling centers, not connected with the campus facility, but somewhere out in the community. We are apparently leaving career education planning in our community services too much to chance.

Another problem is working with a faculty that lives 20 or 30 miles from the school. How effective can the college be when the faculty does not live in the community, and when the top administrators give only lip service to community services?

As for federal government resources, Title I, Higher Education Act-Continuing Extension Education has had $8,500,000 to distribute. The money goes to a state agency (in California, to the Coordinating Council for Higher Education). The junior colleges are getting about 9% of it. Continuing education is a major function, yet only 9% of the money is going to community colleges. It is significant that most of it is still going to four-year institutions; perhaps the matching funds have been the problem.

Starting July 1, 1973, the House of Representatives allocated $15,000,000 for continuing education for next year. The Senate will work on it in September and the administration has not asked for *any* funds. This is a mistake now that the older student is coming back and short courses are in demand. There is a whole new trend in teaching and curriculum, and high-risk money from the federal government is needed.

Community service money was spent last year for education, employment, health, housing, land use, poverty relief, recreation, transportation, economic development, government, human relations, personal development, and youth opportunities. Washington, D.C. has 142 different sources of federal funds for community services.

SECTION VI

International Perspectives on Community Education

J. R. KIDD

INTERNATIONAL PERSPECTIVES ON COMMUNITY EDUCATION

I shall start with a parable from that remarkable citizen of Vancouver, whom we share with Los Angeles from time to time—a philosopher, a moving picture star, a celebrant of life and living, an Indian Chief—*Dan George*:

> Was it only yesterday that men sailed around the moon . . . ? and is it tomorrow they will stand up on its barren surface? You and I marvel that man should travel so far and so fast . . . . Yet, if they have travelled far, then I have travelled farther . . . and if they have travelled fast, then I faster . . . for I was born a thousand years ago . . . in a culture of bows and arrows. But within the span of half a lifetime I was flung across the ages to the culture of the atom bomb . . and from bows and arrows to atom bombs is a distance far beyond a flight to the moon.
>
> I was born in an age that loved the things of nature and gave them beautiful names like Tes-wall-u-wit instead of names like Stanley Park.
>
> And then the people came . . . more and more people came . . . like a crushing rushing wave they came . . . hurling the years aside!! . . . and suddenly I found myself a young man in the midst of the twentieth century.
>
> I found myself and my people adrift in this new age . . . but not a part of it.

Note that Chief George was not really speaking about Indians only; he was speaking about all of us in this world, beset by change, searching for the deepest kind of human support and community.

This conference has asked for some international perspectives, sketches of what other members of the human family are doing about community education and education for community. Sometimes, when asked to contribute experience from other parts of the world, I wonder is it to offer something exotic? Or to provide a token or "mascot" to show how broad we are in our interests? Or because we want to compare and exchange, perhaps even learn from others? It seems to be the last reason in this case, even though the task is impossible. In any case, I shall begin somewhat like that audacious Englishman, Winston Churchill. On one state visit to Paris to meet General

de Gaulle, he was called on for a speech and unabashed, stood up and shouted "Prenez garde! Je vais parler français." Just as he did, I shall give my personal and highly prejudiced view of community education in certain parts of the world.

There is more bravado in those words than I really feel. I wish I could say as did a character long ago in Beowulf "I have tramped the world over in the course of a lifetime . . . . Every land I understood, each with its own customs and habits, each with its own law." My own perception is more like that of an Oxford professor, John Christie, as he opened a UNESCO East-West Seminar in Hawaii.

> My knowledge of Eastern thought is small and superficial; it is a compound of interest tending towards admiration, tempered by ignorance tending towards wonder.

Despite these obvious shortcomings, I am sure the effort is worth making. Montaigne once said that "every man beareth the whole stamp of the human condition." Perhaps I am laboring the obvious, but it is well to remember that some of the most remarkable utterances about the good community come from elsewhere, starting at least with Athens or even earlier. Do you remember your Pericles?

> We will never bring disgrace to our community by any act of dishonesty or cowardice; nor ever desert our comrades; we will fight for the ideals and sacred things of the community, both alone and with many; will revere and obey the laws of the community and do our best to incite a like respect and reverence in others; we will strive unceasingly to quicken the people's sense of civic duty and thus in all these ways we may transmit our community greater, better and more beautiful than it was transmitted to us.

I labor the point because one sees so many examples of decay, corrosion, and corruption in our cities, because even before the 1960s, we have all lived in the community of dissent. W. H. Auden's thought is:

> And where should we find shelter
> For joy or mere content
> When little was left standing
> But the suburb of dissent?

We all agree that one thing a good community must provide is opportunity for joy and affirmation, not just for criticism and confrontation.

But what about community education elsewhere?

There have been some important developments through international action. The Third World Conference on Adult Education, sponsored by UNESCO in Tokyo in 1972, was a forum for sustained, eloquent, and yet practical

demands for *democratizing* education in at least three ways: (1) horizontally, making it available to more people in more countries; (2) vertically, offering education throughout all the years of living; and (3) bringing the learner into the process of planning, guiding, and assessing his own education. Late in 1972, a report was published that may prove to be a watershed in the long history of education—the *Faure Report*, with the extraordinary title *Learning to Be*. This report, from a truly International Commission on Educational Development, offers for the first time a consistent review of education in all parts of the world and a consistent approach to education viewed as a lifelong process. Indeed, the first recommendation is:

> We propose lifelong education as the master concept for educational policies in the years to come for both developed and developing countries.

We have already seen excellent descriptions of the role of universities, community colleges, community schools, and programs of community development. Some aspects of all these programs are to be found in other countries. More and more universities in Europe (and increasingly elsewhere) take adult education seriously and usually have some involvement with the community and with community education. This is more marked in the developing countries, where the new universities, no matter whose model they follow, are being forced, or are moving into fostering some community education. This shift in emphasis is usually faster in the newer than in the traditional universities of Europe and Latin America, especially when encouraged by remarkable educational statesmen such as Julius Nyerere of Tanzania and Eric Williams of Trinidad.

Most higher education in the developing countries is modeled after that in Europe or America. Not all educational aid to the developing countries has been benign, but we can be assured that much American influence on community education in foreign universities has been in keeping with their own needs. Moreover, while the picture is not clear or complete, at least 30 countries have some form of community college that arose when community leadership was imperative. Some at least are in the forefront of community education. The United States can take some credit for this development, although the main growth comes from national leaders who understand that higher education is too precious, too costly to be frittered away on the unimportant or the irrelevant. Many countries also have what might be called community schools, although they do not always resemble ours. The term "community development" is well-known in most parts of the world and, while there is no final agreement on what it means, programs called community development are almost everywhere, sometimes under government direction, sometimes under university, college, or private initiative, or a combination of them.

There are also excellent examples of the use of assorted media for community education and development, although there is little consistency in their location. Some examples:

1. Radio used with community education teachers in Colombia; with *animateurs sociales* in Senegal; as the prime information system for community health education in Tanzania; for many kinds of community education in the remoter villages of Japan.

2. Television used as the basic information system for literacy and community education in Samoa, Sicily, and several other countries.

3. Portable video-tape recorders (similar to those used in the Canadian "Challenge for Change" techniques) in the Arctic and in Tanzania.

The concept of providing education "at a distance" and in the communities where people live, rather than always in some institution, is becoming popular in many parts of the world. The origin and popularity of the idea have little to do with community education; the method is often seen as a less expensive form of providing traditional education. The *Open University* has become the model. Correspondence programs, supported or introduced by electronic media usally provide most of the information, along with help from community counselors, tutors, or animateurs. It is not forgotten that, in its second month, the *Open University* in Britain, depending as it did on the postal services, experienced a month-long postal strike, perhaps the worst possible threat. The University, however, was able to survive this crisis largely because it maintained a system of community counselors and tutors who made it possible for every enrolled student in Britain to be in touch with a teacher and to receive lessons by radio and television. Most of the best systems of correspondence education now have counseling, tutoring, and periodic classes all built into them.

Excellent examples of the same phenomenon operating at different levels are:

1. ICECU in Costa Rica is primarily a postliteracy program. It is based on the answers to questions from all over the country, particularly small communities, and is supported by radio and inexpensive publications. It now serves at least 15 countries.

2. Telekolleg in Bavaria is a complete formal educational program at a secondary and postsecondary level using primarily the broadcast media.

3. A country-wide service of correspondence instruction in Japan is fully supported by radio and television, with much of the teacher-training carried on by the use of these same media.

4. The Open University in Great Britain operates largely at the undergraduate level, but is experimenting with graduate courses as well.

These programs are now commanding attention throughout Western Europe, in parts of Eastern Europe, and in many developing countries.

It should be noted that most of these learning systems are individualized, are planned for single learners, and serve the educational needs of individuals.

Any innovations in method and technique are designed to serve quite traditional educational purposes. The truism of Marshall McLuhan that the media are tribalizing people, making for one vast "global village," may be true, but the reverse is equally true—that the media also tend, or can be used, to individualize and fractionate and divide people from each other.

However, neither tribalizing or individualizing is an inherent property of the media. The fact that they are a means of reaching people in the communities where they live is significant; the same channels could be used for community education and social cooperation.

Cable television, of course, is another example of a communication system that seems destined to serve community education. It is local in range, and can or should come under local control. Hopes are now as high as they were two decades ago for the local or community use of FM radio—"Radio's Second Chance" as a book by Charles Siepman[1] put it. His book argued that community forces would take over FM radio as the central communication for educating and transforming communities. Except in a remarkably few cases, this object was never achieved, and it may not be with cable television either, unless we *make* it happen. Most Canadian cities are already linked by cable, but Canadians have not yet excelled in using the available channels for community education.

To summarize, one can see in other places of the world many of the forms of community education that we have already been discussing. Some have been influenced by American example; some in turn might provide useful information for community educators in the United States, if we learn to cooperate.

The exchange of information, however, is far from complete. We may live in a "global village" but we usually keep to our own streets. Incidentally, it was Amanda Cross[2] who wrote "As always . . . it was danger and shared experience which made the modern world like a village—not television, as that dreary medium-message man had said." In any event, why don't we share and learn from each other?

Some of the reasons are obvious enough, namely, that certain essential communication channels are lacking.

An International Congress of University Adult Education was founded at a meeting at Syracuse University in 1960, but 13 years later it is still inadequately financed, impotent to help much in the vital exchange. The community colleges have as yet no international voice, although regional and world conferences for them are now being planned. The International Association of Universities serves as a club for the administrators and takes little interest in education of people in communities. The teachers' organizations, particularly the World Conference of the Organizations of the Teaching Profession (WCOTP), have some interest in community education, led by such Americans as Robert Luke, Secretary of the Adult Education Committee, and Paul Sheats; this could become a point of exchange for various forms of community schools, but again, resources are slim. The intergovernmental organizations (UNESCO,

[1] Siepman, Charles, *Radio's Second Chance*. Boston: Little Brown, 1946.
[2] Cross, Amanda, *Poetic Justice*. New York: Warner Books, 1973.

ILO, FAO) from time to time take direct interest in community education, and occasionally engage directly in support for it, but these are all organizations of governments, administered on behalf of the "big battalions." Concerns like community education rarely reach the conference table, let alone achieve high priority. It is true that the world campaign sponsored by UNESCO to eradicate illiteracy has, in many countries, supported various forms of community education, since not even the dullest can devise ways to achieve functional literacy that are not based on some form of community or that do not deal with many aspects of community life besides reading and writing.

These gaps in the communications system have prompted some of us to organize the International Council for Adult Education. Much of the advance thinking about the problems before the council came from Americans, with Paul Sheats again the largest contributor. The council, however, although it has its headquarters in North America (Toronto), will be governed by international interests, primarily in the developing countries.

It is conceivable that the council might help provide more regular communication among people all over the world interested in community education and development. This possibility might be further explored.

To so expand communication, we must surmount a hurdle in attitude. It is curious that some people most concerned with human well-being in the home or neighborhood resent or oppose efforts to expand the human community across international borders. It is similar to the hostility between those who once espoused home missions in the church and the advocates of foreign missions, although both were necessary and equal in serving their religious purpose. Some still even argue that every community in North America must be developed before anything is done abroad; in their self-righteousness, they say that we have no right to tell others what to do when we have so much distress at home. Others will automatically answer any call to serve in foreign parts. Some are openly contemptuous or despairing of working effectively in their own homeland. We must establish a perspective on the human family as people to be served in various ways, whether close at hand or at a distance.

Where are the experiences worth our examination? Have Americans much to learn about community education from what is happening elsewhere?

I cannot provide this in any comprehensive way, but I will furnish examples that will either stimulate discussion, or prompt better examples than the two I have already used, namely, the international campaign for functional literacy and the various forms of the Open University.

Many people in North America seem to be ignorant of any serious international effort to eradicate illiteracy, or do not know that it is based on ideas generally consonant with community education, or have heard that the program is one of confusion and disaster.

In fact, the picture is neither rose nor black, but almost every other hue. The problem—to make at least 800 million people literate—would have daunted any but the most audacious or foolish. Too often the concept has been inadequate, the planning deficient, the resources insufficient, the educational processes badly timed and executed, the local efforts confused, the

evaluation almost nonexistent. Yet, in the past decade something like 700 million people have made substantial progress. The proportion of illiterates has come down, dramatically so in Latin America, which, because of high birth rates, has had a net increase in the total number of illiterates. (One need not despair even of that, for it is conceivable that in the 1970s the day will come when the number of new literates exceeds the number of new births and the whole problem will become manageable.) In most of the countries concerned, the reading materials deal with themes of health, jobs, and political and social development at the local level. They would be good programs for any community education.

At least two countries have success stories worth examination. In *Burma* a classic design of good education has been followed with remarkable success. The formula sounds very American:

1. careful and systematic work on the linguistic problem, developing materials based on community living
2. preparation of all personnel for careers as social scientists, program planners, animateurs, teachers, media producers, or evaluators
3. involvement of most political leaders; national, state, and local civil servants in reinforcing roles; and community officials of all kinds
4. testing in selected communities and refinement of methods and materials
5. try-out in a single state, with testing and refinement
6. application in four more states, followed by further refinement
7. application throughout country.

As far as one can judge from the outside, this grand design has been followed and the results appear to be exemplary.

The Mobral program in *Brazil* is another extraordinary example. Forgetting what may be one objective of the program (to maintain a military oligarchy in power), the educational organization and process are remarkable. At least four million men and women are enrolled in some form, the results claimed are phenomenal, and the organization is complex but complete. Again, we see an association of political, civil service, educational, and group leaders, each having an important role, the use of all media, many forms of recognition and reinforcement, and the use of neighborhoods and small communities as the organizational base. Ingenious methods of finance are also employed; for example, a sizable percentage is obtained from national football pools, and a project of foregiveness of taxes is maintained for corporations that cooperate in the educational program.

The Mobral program is so comprehensive, attempting to satisfy all possible contingencies, that one observer likened it to the story of the world traveler who received a telegram advising him that his wife had died and asking him whether the body should be cremated or buried. He wired back: "Do both. Take no chances."

We have also mentioned countries in which the Open University idea has been employed. Tellekolleg in *Bavaria* is one example. Another is the achievement in *Poland* of upgrading 10,000 technicians who were scattered in communities and factories all over the country. The method was simple—each individual was enrolled in the one of about 40 colleges or universities

nearest his home. The students went to these institutions for an intensive four-day experience every four to six months—for practical work in the laboratories, for tutoring, for use of the library, for meeting other students, and for the stimulation that comes from good corporate student life. During the intervals, at home or work, they received lessons and problems to solve by radio, television, correspondence, or programmed learning texts, and could rely to some extent on local library resources. They were also supported by their employer and allowed days off for study and preparation for exams. The result was that most of the candidates did as well as or better on examinations than they could have anticipated in full-time study at the university. In this example there was little use of local or regional material, but, as pointed out earlier, the organizational plan could be applied to more local problems.

OTHER EXAMPLES

U.S.S.R. The Soviet Union still gives preference for places in higher education to students who have performed well in work and in carrying out community or party responsibilities. Soviet officials see no particular need for special efforts in community education, since the official system takes into account service and participation in community life. It is also true that many, if not most, elementary and secondary schools in the U.S.S.R. are community schools, at least in one sense. The parents can, and often do, exercise considerable influence on the content offered—for example, on what language options will be chosen, on sponsoring community events associated with the school, on various out-of-school activities (sports, music, etc.). Parents and the community thus have a significant role, even though a circumscribed one, with well-difined parameters. They would be unlikely to accept the view that the school program, methods, or discipline should be matters solely for the Ministry and the teachers. It is interesting to note that one reason Russian schools ceased to employ corporal punishment many years ago was that parents and other people in the community established and helped maintain codes of conduct that were effective, even though doubtless galling to the children. Whether such a system could be employed in a relatively free society is far from clear.

China. Ten years ago the Ministry of Education in China announced one of the boldest programs for secondary education ever advocated. The program was to be cooperative, with students spending half time in studies in school and half time in socially useful work in the community, farms, factories, or on social work projects. Training was provided to enable them to serve effectively in these tasks. This kind of education has been advocated by many philosophers and has been provided here and there in relatively small communities. China, however, announced a program to serve millions of young people, which, it was acknowledged, might take as much as a decade for full implementation. In fact, while there has been no disavowal of the program, it has not yet been implemented. For almost three years nothing was done because of the convulsions of the "cultural revolution"

that came just as the program was announced. Moreover, the Chinese now better understand how difficult it is to make logistic arrangements for classroom instruction and excellent community education and service for more than 50 million young people. Can you operate farms and factories efficiently and also enroll and use these young people part-time? It is still too early to know, but the attempt of these adventurous people will be worth watching.

We may admire another feature of Chinese educational and public policy, but lack the will to emulate it. They have few professionals to serve the hundreds of thousands of communities, but such as there are, they are shared. A young teacher, doctor, engineer, dentist, or government official can expect, for at least five years after graduation, to be sent where most needed, perhaps to some remote village. The problem of providing back-up professional services for community education is lessened when one can control the location of the practitioners. Moreover, at least at present, the Chinese seem able to make better use of paraprofessionals who serve with and under a more experienced trained official. They can also rely on vast numbers of young people to perform acts of public service, which may be the best kind of community education, but are they feasible in a "free society"? Other countries, *Tanzania*, for example, have adopted similar measures in the placement of professionals.

One can easily understand the difficulties encountered when such measures are attempted voluntarily, yet the success in attracting able young people to the American Peace Corps or to the Frontier College in Canada (now in its 75th year) or to the Peoples University of Norway (now 100 years old) does suggest that under certain conditions they can be overcome and the plans can attract significant numbers of the finest young people.

A similar example is seen in the various national service corps. The two most frequently mentioned are in *Israel* and *Iran*. The Israeli corps is part of military service and is compulsory. Selected draftees, both men and women, teach illiterates or perform various social service duties in communities. Not only do they give valuable service, but, when discharged, these young people often become recruits for the teaching profession or for posts in kibbutzim or community service. The by-product of well-motivated and trained personnel may be as valuable as the community education they perform.

The Iranian example is equally interesting. The first corps, the so-called *Army of Knowledge* was composed of all conscript soldiers, selected to go to the villages to teach. Some critics claimed that the Shah-in-Shah was conscripting these young men to keep them in service and away from the possibility of fomenting and organizing unrest. Whatever the motive, the result was community organization and development in hundreds of areas throughout Iran. Soon a second corps was established, this one of engineers and technologists who did practical construction work in villages and often left a residue of partly trained village people when they left. A third corps selected young men for health and social services to be performed in the villages.

Note that all these service corps were for conscripts already on duty. When at last these service corps were opened to women, the voluntary principle

was also accepted. After less than three years of experience, the women corps members have already demonstrated much better results, on the whole, than the men. The reasons, according to the director, are as follows:

1. The women are volunteers, and volunteer motivation is usually higher.

2. Because of the position of women in Muslim communities, it was agreed from the outset that no volunteer would go into any community unless she were the ward and under the protection of the head man of the village. She thus had a personal relationship with and a direct access to local government that few of the men ever acquired.

3. The women volunteers could go into every home; men could not do so. Women could teach men, but men could not teach women.

The success of these service corps, particularly the women's corps in Iran and Israel, has attracted attention elsewhere. At least 20 developing countries now have some version of a national youth training and service corps, operating mainly in small communities. In most cases, the objective is not instruction for individual goals but work for community goals.

Closer at home, we find interesting programs of community education in the *Canadian Arctic*. I have recently returned from Igloolik, on an island well above the Arctic Circle. Archaeological remains show continuous though sporadic occupancy of this island for at least 4,000 years, but until 1960 the people were nomads, living largely in a stone-age culture. Now Igloolik is a village of 700 Inuit people and about 50 Kadlunit or outlanders. They have a school as attractive as any other in Canada, a well-equipped and well-used adult centre, resourceful and capable community organizers, and a tradition of self-help that makes community education and action possible even though the villagers had never before lived in a settled community. There are lots of problems in Igloolik, but it is also clear what might and will be done. Increasingly the direction of affairs is coming from the elected council, all but one of whom are Inuit, or from the cooperative, which everyone can belong to and most do, or from other community-wide organizations. The education offered adults by the government is flexible: nutrition, jobs, better housing, health, hunting and conservation, crafts, religion and philosophy, and outside events.

Though not yet in Igloolik (which has no outside contacts except telephone via satellite, irregular plane flights, and a yearly ship arrival), in some northern communities the government has undertaken a new concept of communications. Instead of doing nothing but beam messages at the Inuit people, as has always been done and still continues, the government is providing communication media (local radio, VTR, mimeograph, and small presses) to the local people so that they can communicate with each other for whatever purpose they wish. This radical departure makes not only educationists apprehensive—"What will people do without our guidance?"—but also the mass media experts. "How can unskilled, only partially literate people make use of these beautiful machines?" Naturally there are difficulties. A new group running the radio station will not at first do as well as professionals, but putting communications into the hands of people in communities, not simply subjecting them to a flow of information and admonition, may produce something remarkable.

Even to the eyes of perceptive outsiders, the results can be gratifying. For example, an experienced Canadian community development officer, working in that most difficult milieu, an abandoned coal-mining community, believes that the use of portable VTR speeded up development to the stage he had anticipated would take three to six months. The community concerned was almost bereft of young people. They had all drifted away and the remaining adults had survived conditions of ugliness, inadequate water supplies, outside toilets, and general community decay for at least 40 years. They were resigned and apathetic, and did not want to be bothered with any more outsiders coming in to exhort them, sell them products, or buy their votes. Least of all did they want another social survey; these they had endured aplenty. So the community development officer, who might have been seen as a kind of spy or meddler, gave his VTR equipment to two respondents who agreed to take part. They accepted some training, and the initial interviewing was conducted by local people about themselves. Immediate playback produced results. The village people had stumbled over slag and beer bottles and cans for years but now, on the screen, they saw the dirt and ugliness for the first time. They heard themselves talking about problems and about possible solutions, and found themselves listening to themselves. They discovered that process so hard to describe "of people seeing themselves as others see them," but also, and much more important, "seeing themselves as only they could see themselves." The result was a development of commitment to limited objectives that has not ceased to grow. Naturally, the magic was not in VTR, but it was a potent instrument.

In *Tanzania*, VTR has been in the hands of two or three young people who have lived with villagers as animateurs. One by-product of the Tanzanian project is that government officials have viewed the tapes with some astonishment. These officials had often been to the villages, but never to listen, only to speak, about government policy and programs. For the first time, on the tapes, they have heard villagers speak, seen how suspicious they are of government agents, how often they misunderstand the message, but also how full of ideas and common sense they are. Leading Tanzanian officials have claimed that the by-product of this work, educating officials, is more important than the community development that has ensued.

At a different level, there is the example of the Extra-mural Department of the University of the *West Indies*, now about 25 years old. Because of the strategic genius of the first director, now Sir Philip Sherlock, this department took its title from the United Kingdom, but borrowed ideas from many sources, and developed a program that was truly indigenous. The purpose was bold and simple—to develop the intellectual, spiritual, and esthetic resources of all people beyond the secondary school in a single institution by whatever means could be found. This university department provides a much more useful example for most developing countries than any at Oxford or Harvard or Chicago or Toronto.

It is sometimes charged that people interested in community development have "tunnel vision," that their interest is a vice like rampant nationalism. The novelist Rebecca West once debated the charge that nationalism was a vice.

> I cannot imagine why. Every human being must be encouraged to cultivate his consciousness to the fullest degree. It follows that any nation, being an association of human beings who have been drawn together by common experience, has also its unique view of reality, which must contribute to our deliverance, and should therefore be allowed a like encouragement to its consciousness. There is not the smallest reason for confounding nationalism, which is a desire of a people to be itself, with imperialism, which is the desire of a people to prevent other people from being themselves.[3]

Comparing and communicating are ways in which a man can be a good member of his community and at the same time stand with Socrates: "I am not only an Athenian or a Greek but a citizen of the world."

These few samples in isolation may not mean much, but they do suggest that many of our concepts and programs might be tested in comparison with experience elsewhere and that, by this means, we might refine and increase our own valuation of what we are doing. We might even find clues and insights for modifications or even for radical changes, as we are being forced to do by such Third World educators as Paulo Freire,[4] or by Gandhi.

Throughout this presentation I have talked as if we all had the same goals and understandings about community education and community development. Although this is far from true, I expect that we agree on much more than we think. Perhaps we should take seriously the fundamental question posed by Paulo Freire. What are we educating for? Is it for effective performance in accepting the status quo, or for freedom? Many people in Latin America are saying they want freedom, not development, not just economic growth. That is why Chile and Brazil are so fascinating; they should be seen together. I suppose that recent events have chastened us North Americans sufficiently for us to realize that these questions are not to be answered only in Latin America, but also here in certain important respects. There are no great communities without citizens who are creative, enlarging, and free. The best planned, most beautiful, cleanest, community I have ever seen is the model city of Fatahpur Sikri, where human beings no longer live.

CONCLUSION

I started with a true parable of Dan George. I end with another from Jean Vanier.

You have never heard his name, but you will. His father was an Ambassador and a Governor-General of Canada. Eight years ago he had four careers open to him: Professor of Philosophy at the University of Toronto, the highest rank in the Canadian Navy, the vice-presidency of a large corporation, and an ambassadorship. He chose none of these; instead he went to an obscure village in France near the Compiègne forest, to live with six mentally retarded adults and share his life with them. Thus began *L'arche* a program that in less than eight years has spread to 50 centres in France (and been the basis

[3] West, Rebecca. *Black Lamb and Grey Falcon*. New York: Viking Press, 1941.
[4] Freire, Paulo. *Pedagogy of the Oppressed*. New York: Herter and Herter, 1970.

for a transformation in the care of retarded adults), to Canada already with five centres, to the United States, to India, to Denmark, to the United Kingdom, and soon to Cuba and China.

In an article, *I Wonder Why*,[5] Vanier is musing about the things he sees in his new home in India.

> We were playing ball the other day. There was Joseph (some people would call him mongoloid; he would prefer to be called just Joseph); Tony, the Ghurka night watchman, with his long curved dagger; Gurunathan (some people call him mentally retarded; he prefers to be called just Guru); Dilip (some would call him schizophrenic, but he is just Dilip—a little bit vague, and now and again in another world—maybe in b[illegible] world there is more justice and love; he has left ours because he hadn't found any love in it, only hate and rejection; he had been found naked in the streets of Bombay, naked and jeered at); Gobin, who accompanied Dilip from Bombay, and will be returning there. Then there were Philip (we met him in the train on the way from Bombay; he just came for the evening), and Ronald and myself. We were throwing the ball one to another—not a very exciting game, not much action, but we were happy. We were together, and we were playing.
>
> Dilip had difficulty catching the ball and throwing it. He is not used to throwing balls in his world. We were trying to bring him back to ours. I wonder why. There is so little love and justice in ours. Harisam came to join the group. He saw Dilip's difficulties and went over to him, delicately helping him to catch and throw the ball. He was very patient with him, taking his arms in his hands to show him how to catch and throw. Maybe Harisam, because he, too, has suffered poverty, rejection, despisal—he is of a low class—has more understanding for Dilip. He has a heart of compassion. He understands.
>
> Why do so many lack compassion? Why was Dilip (he seems to come from quite a high class family) rejected, when Harisam seems to welcome him so beautifully? Strange.
>
> In every home I visit in India, I find so many people—brothers and sisters, cousins and uncles, grandmothers, mothers-in-law, and so on. It is normal here for kinsfolk to live together and for the old people to stay with their children. It is normal, isn't it?
>
> I wonder what "normal" means. I wonder what "right" and "just" mean. Why do we find so many old people's homes in Europe and America? It must not be much fun to be an old person in the West. Unless, of course, one has a lot of money and can have a car and a chauffeur, of course. But for the majority of old people it can't be much fun.
>
> It will be wonderful when we find the cure for cancer. We will have more and more old people. It will be good to have more and more sad people. What a wonderful thing science is. There are more and more sad people in our lands. Maybe *Time* can make another survey in ten years time about the conditions of old people.
>
> The old people don't look so sad in India. Of course there are no old people's homes. Have you seen the nobility in the faces of those old men—faces lined with wisdom and fatigue? Is India a developing country—developing towards what?

L'arche program has had the most rapid and successful development of any educational enterprise I have ever known.

It is more than that. Vanier is both a saint and an incredible organizer. He valued all human souls, even those wounded by a damaged mind and by the coldness or hostility or impersonal care they usually receive, bringing

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[5] Vanier, Jean, "I Wonder Why." *Continuous Learning*. Toronto: Canadian Association for Adult Education (Vol. 10, No. 2), 1971.

round after round of defeat. He genuinely believes that such men and women can live admirable lives of adventure and service and love, that the rest of us need them much more than they need us. But these human characteristics are stunted, not enlarged, if these men and women are simply stored away in large, isolated, impersonal blocks, hospitals, or barracks. They flower and unfold with a substitute family and in a warm supportive community that offers them only what is priceless—the opportunity to do things for themselves and the community. Soon most of them become almost self-supporting, they carry out service projects, raise money for community purposes, become not misfits and outcasts but good citizens, including most of the connotations of that term. They live in communities and, by their example, are a constant reminder of the power of education, love, trust, support, and responsibility.

Vanier started with six "wounded" men, but was able to use and unleash the power of the benign community. There are many depths in this parable—that community can be extended to all that is human, that all can contribute if they are permitted to, that often the worst possible affront to another is to take away his responsibility, that a community is compounded of love and affirmation as much as of building stones and jobs, that many shibboleths and much conventional wisdom must be overcome or disregarded, that within the human being are depths of power and sacrifice ready to be released. Human beings are not to be stored; they are to be enlarged. The ingredients in this parable don't have to be sought in history, or in France; they are all around us. In his verses written for those of us who have dwelt overlong in the "suburb of dissent" Auden wrote:[6]

> Truth was their model as they strove to build
> A world of lasting objects to believe in.
> Without believing earthenware and legend,
> Archway and song were truthful or untruthful:
> The truth was here already to be true.

[6] Auden, W. H. *Collected Poetry of W. H. Auden*. New York: Random House, 1956.

REACTIONS OF THE PARTICIPANTS

Professor Kidd was asked to comment further about the relationship between voluntary and mandated adult education under various effective controls, e.g., types of government.

His response was that we should study this process by examining communities to see how it works. The amount of individual, group, and family enterprise that one can find in socialist countries is impressive. Even under their rigid constraints and laws, a great deal of this enterprise exists. Many young and older people want to make their lives meaningful and would like to find a way of serving. We have not yet begun to use the power of human commitment.

Knowing these two things, how does one use law, persuasion, and organization to make all these powers available to the community good? The age of the volunteer has not vanished, and must be persuaded to open up. Maybe we can learn something from other countries. It would be good to have more voluntary action when a country is young. The force of nationalism may not be the best one to use, although we need to examine the use of service corps, of which some are voluntary and some compulsory. We need to find out how their efforts were unleashed. We need to collaborate in some kind of research, for no one individual can carry it out. As it must be generated in several different countries, we are considering a cross-national study of adult education. This could be looked into by colleagues in different countries at the same time in their different specialties.

SECTION VII
Conference Summary

SUMMARIES BY SESSION CHAIRMEN

Paul Sheats opened the last session with: "In planning a new seminar in our graduate program on *Community Services and Community Development Programs*, we decided to use this design for a conference. Our purpose was to broaden the conferees' understanding of what these choices involve, and to lead to follow-up action that would make this a significant landmark. The question of where we go from here depends on how much you can implement when you go home."

One practitioner has an assignment next year to see where we have been in community education, where we are, and where we are going. He plans to travel throughout the United States, Alaska, and Canada. He has requested that participants at the conference let him know about unusual and successful projects that he might observe for his study.

Several participants noted throughout the conference that the systems approach, while still quite vague, is feasible. Someone has to be responsible for leadership in contacting agencies, groups, and other segments of education, but if we can rid ourselves of prejudice and look at the positive things that each agency, group, or segment can do well, and gradually capitalize on these, the systems approach can work. This concept must be thought through very carefully.

The whole problem is one of communication. Perhaps if the community colleges could tie in with a university, the combination would be a powerful force, at least in getting the job started. Much of the problem in communication is status, for there is nothing like having a big university researcher come into a little town and tell people what they need. The coordinator must select the right person for each contact, a person of knowledge, sensitivity, and tact.

The situation is more complex than just establishing communication within the community. What happens when you are dealing with the aged and the agency is in the large city? or when you are dealing with recreation and four different agencies must be consulted? or when you are working with health problems and the decision-making agency is in another part of the state? or when you apply for Title I funds and, having been told that you must tie in with another college that has the funds, you find it

is not doing anything related to your program? How can we help the community resolve its problems when we are trying to work in so many varied fields?

Do we have a problem in perception? Do we see community needs as one thing, and does the community see its needs as something totally different? How is this resolved? When we consider community needs we must also consider the upper-middle class in some communities. They have needs, too. After all, they are paying most of the taxes for these programs and, as they are organized and powerful, we need to serve them too and help them expand their lives. Maybe we *should* develop programs in gourmet dining and enology.

Although we say the users should tell us what they want, how do we feel when students on the campus try to do so? We must learn to be good listeners.

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Occasional Reports from UCLA Junior College Leadership Program:

1. Frederick C. Kintzer, *Faculty Handbooks in California Public Junior Colleges* (Junior College Leadership Program. Occasional Report No. 1) Los Angeles: University of California, Los Angeles, 1961. Price, $1.00.
2. Frederick C. Kintzer. *Board Policy Manuals in California Public Junior Colleges* (Junior College Leadership Program, Occasional Report No. 2). Los Angeles: University of California, Los Angeles, 1962. price, $1.00.
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5. *Establishing Junior Colleges* (Junior College Leadership Program, Occasional Report No. 5). Los Angeles: University of California, Los Angeles, 1964. Price, $1.50.
6. B. Lamar Johnson. *Islands of Innovation* (Junior College Leadership Program, Occasional Report No. 6). Los Angeles: University of California, Los Angeles, 1961. Price, $1.00.
7. B. Lamar Johnson, Ed. *New Directions for Instruction in the Junior College* (Junior College Leadership Program, Occasional Report No. 7). Los Angeles: University of California, Los Angeles, 1965. Price $2.00.
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9. B. Lamar Johnson, Ed. *Systems Approaches to Curriculum and Instruction in the Open-Door College* (Junior College Leadership Program, Occasional Report No. 9). Los Angeles: University of California, Los Angeles, 1967. Price $2.00.
10. Ervin L. Harlacher. *Effective Junior College Programs of Community Services: Rationale, Guidelines, Practices* (Junior College Leadership Program, Occasional Report No. 10). Los Angeles: University of California, Los Angeles, 1967. Price, $2.00.
11. Arthur M. Cohen, in collaboration with Florence B. Brawer. *Focus on Learning: Preparing Teachers for the Two-Year College* (Junior College Leadership Programs. Occasional Report No. 11). Los Angeles: University of California, Los Angeles, 1968. Price $2.00.
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13. B. Lamar Johnson, Ed. *The Junior College President* (Junior College Leadership Program, Occasional Report No. 13). Los Angeles: University of California, Los Angeles, 1969. Price, $2.00.
14. Don A. Morgan. *Perspectives of the Community College Presidency* (Junior College Leadership Program, Occasional Report No. 14). Los Angeles: University of California, Los Angeles, 1969. Price. $2.00.
15. B. Lamar Johnson, Ed. *The Improvement of Junior College Instruction* (Junior College Leadership Program, Occasional Report No. 15). Los Angeles: University of California, Los Angeles, 1970. Price, $2.00.
16. B. Lamar Johnson, Ed. *The Junior College Board of Trustees* (Junior College Leadership Program, Occasional Report No. 16). Los Angeles: University of California, Los Angeles, 1971. Price, $2.00.
17. B. Lamar Johnson, Ed. *Toward Educational Development in the Community Junior College* (Junior College Leadership Program, Occasional Report No. 17). Los Angeles: University of California, Los Angeles, 1972. Price, $2.00.
18. Frederick C. Kintzer, Ed. *Community Junior Colleges and Universities: Partners in Higher Education.* (Community College Leadership Program, Occasional Report No. 18). Los Angeles: University of California, Los Angeles, 1973. Price, $2.00.
19. Frederick C. Kintzer, Ed. *Community Continuing Education: Alternative Approaches to Responsibility* (Community College Leadership Program, Occasional Report No. 19). Los Angeles: University of California, Los Angeles, 1974. Price, $3.00.

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